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Chronicle

Australia.—In a speech delivered in the House of Representatives at Melbourne, Mr. Bruce, the successor in office as Premier of Mr. Hughes, outlined the policy of the new Government. Mr. Bruce maintained that the Government was as progressive as the Labor party, but saner in its methods. He laid great stress on the paramount importance of empire defense. That, according to the new Premier, was the most important question of the hour to Australia, but it could only be solved with the assistance of Great Britain and the British Dominions. If, declared Mr. Bruce, an Imperial conference for defense were not called in the near future, the Government would press for one to deal with that problem. The Premier earnestly pleaded not only for mutual cooperation, but for mutual consultation. A great many problems had to be settled with Great Britain by the Australian commonwealth, and if the Imperial conference were called, it would have to determine, to the benefit of both countries, such questions as those of wireless, shipping and other means of communication with Great Britain. Trade relations, according to the Premier, had assumed

a most important place in dealings with Great Britain, for too much stress had been laid on production, and not enough on markets for the disposal and sale of the material produced. Yet these were essential for the development and advancement of the country. Hitherto Australian markets were limited; the only means of solving the problem was to improve and widen the trade relations with Great Britain. This would lead to better economic relations on both sides. Mr. Bruce hoped for some agreement with Canada, but he urged Australians to look to the motherland. He was convinced that by holding an Imperial conference it might be possible to create an atmosphere favorable to a policy not yet within the bounds of practical politics.

Bulgaria.—An important step in the revision of the war reparations has been taken by the Allies in regard to Bulgaria. The indemnity charged to this country in the

Treaty of Neuilly amounted to \$450,000,000. This has now been reduced to \$110,000,000, or less than one-fourth of the original sum. Payment is to spread over sixty years, beginning with the small sum of \$1,200,000 for the first year. That sum is gradually to be increased, according to the ability of Bulgaria to make good her payments. The decision still awaits an authoritative ratification, which is confidently expected to follow. The possibility of a reconsideration of the entire question, it is true, has been left open, but this may not take place until after thirty years, when the original burden can be reimposed by the statesmen of 1953, if Bulgaria is then thought capable of bearing it. What may happen to Europe in the mean time no one can tell. At all events it has been recognized that this impoverished, undeveloped and backward country cannot possibly meet at present the obligations that had been imposed upon it. The reparations agreed upon are to be made through the Bank of Bulgaria, and will be a first charge upon the custom receipts. This measure guarantees their full annual payment. It at the same time removes the tremendous charges that would be incidental to the continuance of the Reparations Commission, which are said to have been almost as great as the entire budget needed to conduct the Bulgarian Government. Valuable services were rendered by a few competent and zealous officials on this Commission, but "a mob of attaches, clerks and a number of distinguished persons higher up" as the *New York Times*

says in its comment, "drew pay for four years in Sofia for no better reason apparently than that, if they went back home, they would have to work for a living." The same paper cautions against the prospect of another Greco-Bulgarian war if something is not also done to afford to Bulgaria the economic outlet to the Aegean which had been promised her in the Treaty of Neuilly. The subject was discussed at Lausanne last winter, but no action was then taken.

Czechoslovakia.—The grand totals of the frequently discussed national census, taken by the Government over two years ago, in February, 1921, have finally been made public. They ascribe a population of

Final Census

Figures

13,611,349 to the entire republic. Of this number 3,000,870 are inhabitants of Slovakia and 604,745 of Carpathian Russia. The following is the numerical strength of the different nationalities comprised in the present Czechoslovakia: Czechoslovaks, 8,760,975; Germans, 3,123,448; Magyars, 747,096; Russians or Ruthenians, 461,466; Jews, 180,535; Poles, 75,852; others of various nationalities, 23,052; foreigners, 238,943.

Czechs, Slovaks and Russians, as can be seen from these figures, number in all 9,222,423 and constitute 68.97 per cent. of the entire population, as against 4,149,183 or 31.03 per cent. of Czechoslovakian citizens of other nationalities. Of the 8,760,975 Czechoslovaks listed above, 2,013,784 dwell in Slovakia. The following are the figures of the census of religions:

Denominations	Membership	Percentage
Roman Catholics.....	10,384,860	76.29
Protestants of different denominations	992,083	7.29
With no religious affiliation.....	724,503	5.32
Greek and Armenian Catholics.....	532,608	3.92
Czechoslovakian National Church....	525,332	3.86
Jews ("Israelites").....	353,925	2.58
Orthodox	72,696	0.53
Others	25,342	0.19

It will be noticed that if we combine the Roman Catholics with the Greek and Armenian Uniates, the Catholics constitute over 80 per cent of the population of the Republic, and this in spite of the diabolical campaign carried on at the time of the census. But it must be acknowledged that of the entire number little more than about one-fourth, or some 20 per cent. of the population, are practising and really enlightened Catholics. These two adjectives must be taken together, as there are many pious people who fulfil their religious duties, but vote as farmers, for instance, for the Agrarians, or in Slovakia are caught by the promises of the Socialists. Little by little the Popular party hopes to awaken or enlighten and organize another 20 per cent. of the population, and then the Catholics will secure for their religion that respect in public life which is due it. But the way to this goal is a long and difficult one and some time will be necessary to cover the distance. Since, however, the

Popular party is steadily growing in power its tactics are to postpone as much as possible the decisive discussions on important questions of ecclesiastical policy brought up in Parliament. The fact is that in consequence of the gradual calming down of passions the prospects of the Catholic Church in Czechoslovakia are becoming brighter and better at home, whilst the increasingly favorable situation of the Church abroad cannot fail to exert a salutary influence on certain Czech politicians and restrain them from excessively radical demands in regard to the ecclesiastical questions at issue.

The Czechoslovakian sect, as our table shows, registered only 3.86 per cent.; to-day it would not reach even this proportion, in as far as it is well known how its followers were manufactured in the days of the census. Since that time many of the poor people who had then been seduced have returned to the true Church. The sect is in a state of the most lamentable decomposition. According to recent newspaper accounts its leader, Dr. Farsky, has been condemned by the Serbian Orthodox Church because of his atheistic Catechism, and was declared unfit to be consecrated Bishop. As far as the Catholic churches and chapels are concerned, the attitude of the Government seems to be that no new seizures will be tolerated and that any such attempt would be suppressed forcibly. The sectarians know this well enough and dare not now perpetrate new robberies, but the present Government, with its Liberal and Socialist majority, declines to accept the responsibility for what happened during former administrations and does not wish to redress the wrong by any show of force. The sectarians therefore do not abandon the churches, forty in number, of which they are in actual possession. It is certainly a strange situation: the Courts have decided that the churches belong to the Catholics and must be restored to them, and the Government does not enforce the decisions of the judiciary. Still, remembering the boldness of the sectarians during the Socialist-Agrarian administration, even this is a step forward.

The number of persons with no religious affiliation, given as 724,503, is distressingly large. After the Catholics they are the strongest "denomination" and one reflects with anxiety upon what may happen to the religious and moral education of the children of such families. It is one of the fruits of the wild agitation of the Socialists in the days of the census. Through their organizations they brought pressure to bear on their Catholic followers, religiously more or less indifferent, and successfully intimidated them.

Egypt.—The situation in Egypt is still critical. Writing from Cairo to the *Manchester Guardian Weekly*, Mr. Ben Spoor, M. P., stated that no solution of the Egyptian question was possible until militarist control was replaced by diplomatic control. Sane British opinion in Egypt, wrote Mr. Spoor, was set dead against a policy which showed "an utter bankruptcy of statesmanship." Unless

*Rioting and
Coercion*

this policy, continued the correspondent, were checked in England, disastrous conditions would be created. Further outrages were perpetrated at the British headquarters in Cairo, and as a consequence there was an immediate increase in the severities of martial law. All hope was abandoned, for the time being at least, that Adly Pasha might be able to form a new Ministry. Six members of the Zaghlulist Committee, the Wafd, were arrested and interned on the pretext that their actions were of a "nature to destroy public order and security." It is not suggested in any quarter, says the *Guardian*, that they connived in or approved of the bomb outrages, but it was held that by their political campaign, and especially by their representation of Adly as a tool of the English, they inspired the extremists to violence. But their places on the Wafd were almost immediately filled, and everything suggests that "the wretched and dangerous round of violence and repression may continue." Two newspapers, the *Lewa* and the *Balagh*, the former the organ of the Nationalist party and the latter of the Wafd, although neither is thought to have directly provoked these outrages, were suspended. Meanwhile Zaghlul remains in prison. Rumors that he was to be released has been neither affirmed nor denied. The rumor undoubtedly arose from the fact that he is supposed to be the only Egyptian strong enough to inspire a government with sufficient power to maintain order without the British support given under martial law.

France.—Writing in *La Documentation Catholique*, Mgr. Gibier, the eloquent Bishop of Versailles, calls attention to an association deserving the generous support of the Faithful. Its purpose is to help

Needs of Country Parishes those country parishes which lack both spiritual guides, owing to the dearth of priests, and are destitute of material equipment and financial resources. In many places, writes Mgr. Gibier, remote from the more prosperous and populous centers, and hard to reach, in the midst sometimes of an indifferent flock, priests are to be found in charge of several parishes. Often they have three under their care, some times as many as six or seven. These priests are alone, poor, seldom receive any help, and carry on their ministry at the cost of untold sacrifices.

In 1920, in order to come to their assistance and that of their afflicted parishes, "L'Oeuvre de l'Adoption des Paroisses Rurales" was founded in the diocese of Versailles. The work, although it has as yet not fully developed and is carrying on its activities on a restricted scale, has not been without some happy results. Actually it numbers 28 groups banded together for the purpose of helping the poorer country districts and counts on its rolls, 116 parishes. In these centers, individuals, sodalities, groups of fervent and generous Catholics, entire parishes, take the country districts and the country pastors under their care, give them moral support, help them in material

equipment, furnish them with occasional alms and gifts, send them, when possible, and with proper ecclesiastical authority, workers to visit the scattered flock to administer the Sacraments and preach the word of God. The work has been quietly accomplished, without much advertising, relying solely on its merits and the appeal it makes to the faith and the zeal of the Faithful. Its organizers now feel that it must cover a wider field, and have decided to unite it with the "L'Oeuvre des Campagnes," the "Ligue Patriotique des Françaises" and the "Action Sociale de Seine-et-Oise." The work deserves every help and encouragement.

Germany.—A sensation was created during the past week by the alleged disclosure of a conspiracy, engineered by ultra-nationalist leaders. Its aim was said to be the complete destruction of the Republic. The new "putsch," it was further claimed, had been planned to take place on March 31. Responsibility for this movement in Prussia was laid at the door of the anti-Semitic German Popular Liberty party, an organization which has since been declared illegal throughout Prussia. Such were some of the charges made in the Prussian Diet on March 23 by Herr Severing, Minister of the Interior. Thirteen of the alleged conspirators were at once arrested in Berlin and many arrests took place in other parts of Germany. Herr Severing, who is a Socialist, denounced Ludendorff as the sinister spirit behind the entire movement, but no directly incriminating evidence could be brought against him. The chief conspirators in Berlin, according to Severing, are three Reichstag members, several army officers and Lieutenant Rossbach, responsible for the so-called Rossbach organization. The following circular letter, said to have been addressed by Rossbach to active army officers, was read in the Diet:

The Prussian Government has decided to dissolve on March 31 all "organizations for self-protection." Under no circumstances must we submit to this. Another "putsch" must take place, and we expect that the Federal Government will at least remain neutral.

Hitler's Fascista bands are, of course, pictured as vitally connected with the proposed uprising, as are also the secret organizations functioning under Orgesch in Bavaria. Among the first to be taken into custody, besides Rossbach himself, was the veteran corps commander of the imperial army, General Hueger. The Minister of the Interior further incriminated a large number of Reichsbank officers, who, he said, had met at Rossbach's headquarters in Wannsee, a suburb of Berlin. The Socialist accusation brought against Rossbach and the Nationalists is that the aim of their "self-protection units" is to attack the French troops of occupation. "I am bound to declare," said Herr Severing, "that if self-protection units continue as heretofore, and if workers' battalions continue to be pitted against them, civil war can

be reckoned almost mathematically." The Nationalists in turn declare that the Minister's charges are "childish," while the Centrist and Democratic press warns against exaggerating the extent and danger of the reactionary movement. Bavaria is not taking the Socialist charges seriously.

Portugal.—In Portugal as in Italy, Freemasonry seems to be losing hold in government circles. Portugal is witnessing at the same time a slow but comforting evolution towards a better understanding of Catholicism and a larger tolerance of Catholics. Evidence of this may be seen in the changed attitude towards these in the press, the Cabinet and even the Chamber. The nation recently witnessed a religious event, which passed almost unnoticed in the Catholic press, with the exception of the *Nouvelles Religieuses* of Paris, but which was of no small significance. This was the joint Pastoral issued by the Hierarchy, defining the position of the Church to the Republic. In that Pastoral, the Portuguese Bishops, adhering to the views and teaching of Pope Leo XIII, clearly established that the Church has never condemned the republican form of government; that the Church, following the doctrine of St. Paul, has always taught respect for and obedience to legitimate, civil authority; this does not prevent her, however, from protesting against bad laws, and such as infringe on her own rights and those of the people.

The document was, on the whole, received favorably, and only a few ultra-radical journals had any criticism to offer. The *Secolo*, once a bitterly anti-clerical journal, devoted a series of articles to the pastoral, and concluded its review in the following words: "The Catholics form an enormous majority of the population in Portugal. We are of the opinion that their claims should be examined, as we are convinced that there is a minimum which could be satisfied without in the least way endangering the republican regime." The *Patria* speaks out even more plainly. It published an interview with one of the leaders of the Republican party. In this interview, Moura Pinto, Minister of Justice, 1917-1918, spoke as follows:

Today, the atmosphere of respect which the Catholic leaders have been able to create around themselves, and the proofs of patriotism which they have given us in success and misfortune, confer on our Catholic citizens undeniable rights. The Republicans, who are in power, would act very shabbily indeed, if they did not count upon them as a great element of order.

To these words, Mr. Moura Pinto added the still more striking ones: "The Pastoral Letter was a valuable instrument of peace. The Republicans should heed the claims of the Catholics." The Republican party to which Moura Pinto belongs, has considerable power and numbers fifty members in the Chamber. The *Diario de Noticias*, which has the largest circulation of any newspaper in Portugal made a thorough study of the Bishop's Letter and concluded with the following comment:

The doctrine of political peace, which corresponds to the need of political peace, is preached from every pulpit under the aegis of the greatest spiritual power in the world. The Pastoral Letter

attempts to demonstrate the inconveniences in our natural life which result from the menace of unending conflicts under which it is constantly held. The Church is right.

The Ruhr.—The French Government officially denied the report that Leopold Dubois, Swiss banker, was acting as go-between for the French and German Governments with the view of opening Ruhr negotiations. Premier Poincaré authorized the statement that he never discussed

No Negotiations with M. Dubois or any other intermediary any possibility in connection with negotiations for a final settlement with Germany. The French Foreign Office at the Quai d'Orsay declared that it never had any cognizance of the offers of Germany as contained in dispatches from Berlin to the Hearst papers in the United States. It is stated in the official denial that Herr Bergmann might or might not have intended to make such propositions in January, but because of the conditions in which he approached the Allied Premiers, he was not heard and no German proposals were submitted. In the official note which the French Government issued, it again reiterated the statement given out on a former occasion, that, "as is well known in foreign capitals, it remains absolutely and firmly resolved to accept the mediation of no government or individual between it and Germany in pourparlers concerning reparations. France will treat with Germany when Germany addresses France directly and officially."

The Reparations Commission announced a decision refusing approval of the German Government's offer to displace the paper mark guarantees of German insurance companies in Switzerland by gold money. The ruling was given in response to a request from the Swiss

Reparations Government which sought information as to the Allied attitude toward such a transaction. The attitude of the commission is that if the German Government can afford this measure, it can pay gold for reparations. The legal basis of the decision is Article 248 of the Treaty of Versailles which says that all assets of the German Government are liable for reparations payment. Owing to general conditions in the Ruhr, and the difficulties the French meet with in getting coke and coal, there seems to be a growing feeling in certain circles in Paris and throughout France that Germany will prolong the contest longer than was at first believed. M. Poincaré, however, still holds that it may end by May 15, while others maintain that it will last longer. But little military activity was shown by the French troops in the district, or violence or hostility by the miners and inhabitants. The French moved the headquarters of the Rhine forces from Mayence to Düsseldorf. To counteract the move, the German Government promised large credits to the Ruhr industrialists to enable them to hold out. This action was interpreted by observers on both sides to mean that official Paris and Berlin are of the opinion that the time for negotiations is still far off.

Christ Is God

WILFRID PARSONS, S. J.

The fourth of a series of articles on the evidences of Christianity.

JESUS CHRIST was born at Bethlehem in Palestine, lived thirty years at Nazareth, and then, going out into the world, announced that He was the Messiah. For this He was taken, condemned to death, and died as a criminal on a cross. These are historical facts, and may be verified in those historical documents which we call Gospels. About this Jesus Christ, there is, besides, another fact; an invisible one, it is true, but no less a fact. He is more than the mere man He appeared to be to the eye. He is a Divine Person, and having the complete nature of man, He has also the infinite, omniscient, almighty nature of God. He is God. This, too, is a fact, and the believing Christian who asserts it, does so as not less a fact than the former ones. It is not "theology," in the sense of those for whom theology is a sum of speculations, pious or subtle, as the case may be, but all more or less baseless on fact. No, it is a statement of fact. It is not a theory, which one may hold and another reject. It is a fact which the honest mind, when it sees the reason why, infallibly admits as such. It is not an "interpretation," either. It is a fact.

Is it possible to secure a reasonable basis for proof that it is a fact? Let us see. It has been shown in former articles that the Gospels are trustworthy historical records. Reading these records, we saw that Christ claimed to be from God; that He proved this claim; that He announced a new Revelation from God; that He confided this Revelation to the keeping of an infallible teaching body; that this teaching body exists now and is the Catholic Church, and finally that the Church draws its doctrine from inspired Scripture and Divinely guided Tradition. There is then a direct line of evidence from the time of Christ to us who live today. Now we can cut in at different points of this line, and at each point find a reasonable basis for accepting the Divinity of Christ as a fact. We can use the Gospels as merely historical books, and conclude from them that Christ is God. We can trust the Church as an infallible teacher, and on her authority get a higher certainty that He is God. Finally we can take the same fact on God's authority, and accept it with the highest certainty, Divine faith. Thus we have three kinds of evidence: the authority of Scrip-

ture, the authority of the Church, and the authority of God.

Without supposing that the Scriptures are inspired, let us see what evidence we can have from them considered as merely natural records of fact. On one occasion (Matth. XVI, 13-17) Christ asked His disciples: "Who do men say that the Son of Man is?" He was told some said John the Baptist, some Elias, and others Jeremias or one of the prophets. "But who do you say that I am?" Peter, as usual, answered in the name of all: "Thou art Christ, the Son of the living God." Jesus solemnly approved this answer as true, and told Peter he had had a direct revelation from God. That solemn approval was an assertion that He is God. On another occasion, Thomas, who had doubted of Christ's Resurrection, was given conclusive sensible evidence of the fact that He had risen from the dead. Whereupon adoring he cried: "My Lord and my God" (Jo. XX, 28). The same approval followed, the same implicit statement of Christ's Godhead. On still another occasion, Jesus, at His trial by the High Court of Jewry, was solemnly put on His oath to affirm that He was God. The High Priest said: "I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God." Now here is the highest tribunal of Christ's own people, judicially examining Him, and requiring Him to state on the most solemn oath, if He were God. And just as solemnly Jesus answered: "I am." (Matth. XXVI, 63; Mk. XIV, 62). And every Jew there understood that when He said that He was the Son of God He was claiming to be God in the true sense. For they unanimously judged Him to be guilty of blasphemy, a direct sin against the majesty of God. A few days earlier, Jesus had spoken of God as His Father, and had added: "I and the Father are one." For this these same Jews had sought to stone Him. Jesus calmly asked them: "For which of my works do you stone Me?" They answered: "For a good work we stone Thee not, but for blasphemy, and because Thou, being a man, makest Thyself to be God" (Jo. X, 33.) Everyone who heard Christ call Himself Son of God understood clearly enough that He actually meant that He was God in the true sense; the Son of

God in the true sense has the nature of God, as a son of man has the nature of man. He did not mean it in the metaphorical sense, as all good men can be called sons of God, for He more than once referred to Himself as the only Son of God, which no other man could be. And besides His enemies would not have sought to stone Him or condemned Him to death for blasphemy for speaking in a metaphorical sense. In another place the Evangelist tells us how the Jews understood the same expression, Son of God. "The Jews sought the more to kill Him, because . . . He said God was His Father, making Himself equal to God." (Jo. V, 18.)

This was of course the supreme testimony of Jesus to His Divinity. But His nation had been well prepared for it by many former testimonies. All of these cannot be here set forth, so let a few suffice. At His conception the angel testified to Him as Son of God. (Lk. I, 35.) At His Baptism a voice from Heaven said: "Thou art My beloved Son." (Mk. I, 11); likewise at His Transfiguration. (Mt. XVII, 5.) It is the testimony of the Father. The demons whom He cast out also testified: "Thou art the Son of God." (Mk. III, 12.) The Apostles, too, gave their testimony after the stilling of the tempest: "Indeed Thou art the Son of God." (Mt. XIV, 33.) We have seen the testimony of St. Peter and of St. Thomas. Finally Jesus testified that His own existence was from eternity (Jo. VIII, 56-9; VI, 63), and that He had powers and prerogatives that only God can possess, such as Divine knowledge, giving supernatural life, sending a Divine Person, the possession of Divine Life in Himself, forgiving sins, and so on (Lk. X, 22; Jo. V, 21; XVI, 7; V, 26; Mk II, 10). He is Lord of the Sabbath (Mk. II, 28), and He and the Father are one (in Greek, "the same thing"); He is the only Son whom the Father sends to a rebellious people (Mk. XII, 1-10). He affirms that in Him the prophecies of the Old Testament are fulfilled. Now these prophecies certainly stated the Messiah would be God (see Isaiah IX, 6-7; Ps. XLIV, 7; Mal. III, 1).

It is abundantly clear then that Christ claimed to be God. The question is now, of what value are these affirmations that He is God? Is there any evidence that proves His words to be true? Yes; there is the same evidence that we saw in former articles for the rest of His doctrine. He came as the ambassador of God, and His character and His miracles prove His mission and His message to be authentically God's; and, as we have seen, this means that God Himself testified that His doctrine is true. Now the very chief point of His doctrine, proved to be God's own word, is that about His own Person, that He is God. God gave proof that Christ's doctrine about His Divinity is true. Besides, and this has been admitted by all men at all times, of all those who have ever been born,

Christ is the best, the most holy, the most flawless in character. But if His statement that He is God is a lie, then He is of all men the most miserable; He is an impostor and a deceiver, for these statements of His have led countless millions to adore Him as God. He is either God or a villain.

Thus therefore may a man who reads the Gospels as merely historical documents become aware of the fact that Christ is God. He has arrived at what the philosophers call moral certitude on the matter. But in our line of evidence we have a second and higher way of assuring ourselves of the existence of this fact. For the purpose of preserving His doctrine, as we have seen, Christ founded a teaching body which He put in His Church, and to that body He gave the special power of always teaching truth about His Revelation, including the Revelation about Himself. Now this Church, which has Divine guarantee that it teaches truth, teaches that the Divinity of Christ is a fact. We know therefore for certain that it is a fact. Moreover, as we have also seen, the Church alone is in a position to guarantee to us the Divine Inspiration of the Gospels, and it thus confers on us an immeasurably surer conviction of what we have already arrived at by reading those records as merely historical documents. If we now go back to the Scriptures to see what the inspired writers themselves say, we find that they too assert Christ's Divinity as a fact. St. Mark begins his Gospel thus: "The beginning of the Gospel of Jesus Christ, the Son of God." Christ's infallible Church teaches us that he was Divinely inspired to write that, and hence that he wrote truth. Divinely inspired, too, was St. John, who began his Gospel with the sublime words: "In the beginning was the Word, and the Word was with God and the Word was God . . . and the Word was made flesh and dwelt amongst us." The Word was Christ, as St. John goes on to show, for It was that Jesus to whom the Baptist gave testimony. St. Paul was inspired, and he calls Christ God in many ways: Christ is Messiah, Lord (Yahweh), God (Elohim); He is the ultimate source of all supernatural life, He is the object of St. Paul's own mystical experiences; He existed before time was, and through Him and by Him and in Him all things were created; He is Lord of all, Lord of Glory (an expression from the book of Enoch, where it means God), God and Saviour. "Christ according to the flesh, who is over all things God blessed forever. Amen." (Rom. IX, 5.) Here our basis of conviction goes higher than fallible human minds. The authority of the Church, by her own statements and her guarantee of the inspiration of Scripture, proves that Christ is God.

The authority of God raises us up to the ultimate state of mind about the fact of Christ's Divinity, namely Divine faith. Now faith is the acceptance of

fact on authority, that is, on the word of another, whom we find it is reasonable to believe. In the case of Divine faith, it is not man's word we rely on, nor yet the Church's, but that of God Himself. God's word, it goes without saying, is the extreme in certainty; it simply cannot be false. Well, then, once become convinced that God has spoken, that God has really affirmed that Christ is God, and one has only to take the eminently reasonable step of affirming this same truth oneself. One does this because it is honorable to God to believe His word for anything, and

because it is most reasonable to accept a statement because He makes it. But how do we become convinced that God has spoken, and said that Christ is God? Fortunately there is an easy and unshakeable means to such a conviction. It is the word of the infallible Church of today, of the Church of countless yesterdays, and the Divine word of God Himself, the Sacred Scriptures. "Because thou hast seen Me, Thomas, thou hast believed; blessed are those who have not seen, and have believed." These words of Christ are as true today as they were when He uttered them.

Chancellor Seipel and Geneva

DANIEL BASSETT, S.J.

WHEN Chancellor Seipel arrived at Geneva, it was to take an important part in the third assembly of the League of Nations, the first sitting of which convened September 4. It was a distinguished and brilliant gathering with representatives from forty-four nations in attendance.

A strikingly impressive scene was enacted in the large hall as the delegates met their new colleagues or renewed acquaintances formed at previous sessions. Great Britain sent the Earl Balfour, Mr. H. A. Fisher, Col. John Ward and a woman delegate, Mrs. Coome-Tennant. The representatives of the British Dominions included a number of distinguished public men and another woman delegate from Australia. France was represented by Senators Léon Bourgeois, Hanotaux and de Jouvenel. Dr. Benes headed the delegation from Czechoslovakia. Italy was represented by Marchese Imperiali. Among the crowd of spectators in the galleries were M. Paderewski and numerous Americans.

On the third day of the session Mgr. Seipel rose. Lord Robert Cecil had just finished an impassioned appeal for the League to express itself in deeds as well as in words. Simply and neatly attired in clerical black, the Austrian Chancellor then stepped forward and in his native German began his memorable address. With a majesty of thought and diction worthy of such an audience, he described Austria's desperate economic situation, the various expedients tried to stave off ruin and their ignominious failure. He clearly and frankly stated that if the foreign aid promised in the Treaty of Saint Germain did not soon materialize, Austria be no more. If foreign aid were given, however, Austria might quickly recover as the people were frugal and industrious and the country not entirely without natural resources. Financial control was not desired, but would be granted, provided sufficient credit would be accorded to justify its acceptance.

The Chancellor's speech bristled with arguments, objections, answers to these objections and general maxims of policy. Finally, he approached the end. Raising his powerful voice until it vibrated in the farthest corner of

the assembly, he declared that without prompt and decisive action on the part of the League, Austria would cease to exist as an independent State and would be forced to unite with one of her more powerful neighbors.

This was the most solemn and momentous hour of Mgr. Seipel's public life. Was not the fate of Austria hanging in the balance? The League Assembly, for the first time in its history addressed by a Catholic priest, listened with singular attention. His dignified bearing, his high and intellectual forehead, his face pale and worn yet serene, because of the righteousness of his cause, his lofty ideals and still more the moral goodness and integrity of life which appeared in every look and accent, all made a profound impression on the delegates.

More than one of them, as he listened, thought of the days when Austria was a vigorous power, a large compact territory, a fertile soil, a central situation, whose armies, led by ambitious princes, swept at will over France and Italy, whose sails dotted the Danube and gave the Adriatic the appearance of an Austrian lake. But now its scepter had passed away and it stood before the tribunal of the nations in the person of this humble black-clad priest who with burning words pleaded for its life.

A month later, the Geneva Pact was signed by representatives of Great Britain, France, Italy, Czechoslovakia and Austria. It falls into two broad divisions, one dealing with external guarantees, the other with internal reforms. Under the guarantees is a joint declaration by the first four above mentioned powers, specifying that the sovereignty and integrity of Austria, according to the Treaty of Saint Germain, is to be inviolably maintained. Another and still more important guaranty is a loan to Austria of about \$120,000,000, eighty per cent of which is guaranteed by the same four powers.

The main points of the reforms are cessation of all inflation of the currency for State purposes, stringent reform, the creation of a national bank of issue, international control of finance vested in a commissioner appointed by Vienna, reduction of the excessive number of Government employes and measures for the development of agriculture, industry and trade.

Chancellor Seipel prayed, toiled and pleaded more effectively than he knew. He went to Geneva hoping against hope to receive about \$80,000,000. He returned to Vienna with a promise of \$100,000,000, on the strength of which, with renewed hope and courage, his country could raise \$20,000,000 more.

The immediate effect of the signing of the Geneva Pact was the stabilization of the crown at about 70,000 to the dollar. It was, indeed, high time that this was done. When the printing presses finally shut down, the inflation of the currency had reached the fabulous sum of more than two trillion crowns. Flocks of money buzzards, members of a well-known tribe of the East who in Vienna had battered on the decline of the crown, sleek and satisfied betook themselves to Berlin. The crown has since remained stable, even increased slightly in value, and this despite the collapse of the mark.

One more important task confronted the Chancellor, the ratification of the Geneva Pact by the Vienna Parliament. He had expressed hopeful views at Geneva, yet not without estimating the great sacrifices the people were being called upon to make, nor without foreseeing the criticism awaiting him. "As is usual in a democratic State," he had told the League, "I shall have to render an account to my people of every word, every promise, every condition. In the next few weeks, sharp criticisms are going to be uttered in Austria. Do not misconstrue them."

He knew that the Socialists would act at this juncture, just as they had acted during the past four years. They would think only of themselves and place party ambition above the public welfare. Still he could count on the coalition of the Pan-German and Christian-Social parties to give him a comfortable majority for the Pact in the Lower House. In the Upper House, the deadlock between the Coalition and the Socialists did not matter overmuch. The Socialist senators might delay and obstruct, but they could not prevent ratification.

The Socialists constantly harassed the Chancellor by their guerrilla warfare. Shortly before his departure for Geneva, a vote of no confidence moved by the Socialist deputies and charging Mgr. Seipel with endangering the independence of Austria, was defeated by the Coalition. During the session at Geneva, they sent message after message informing the League that under no conditions would Parliament accept international control. A Socialist deputy moved that in view of an imminent revolution, the proletariat should be allowed to arm.

Immediately upon the Chancellor's return to Vienna, the storm broke. He began to experience anew how unscrupulous, how implacable was the hatred of these political adventurers who, having expected Bolshevism to overrun the prostrate republic, found all their hopes frustrated at Geneva by a Catholic priest. He saw effigies of himself placed at points of vantage, some of which were burned and others torn to pieces by angry Socialist mobs. He was the target of a venomous attack by the

anti-Catholic and Socialist press. One day he would be called a Judas Iscariot, the next, a Benedict Arnold who betrayed his country at Geneva for a few paltry million crowns. He received vile and anonymous letters some of which threatened his life.

They little knew the indomitable will of the man with whom they had to deal. The Chancellor never wavered a moment from his high purpose. He was accustomed to the violence of Socialist opposition. He merely threw himself with greater zest into the fight. In seven weeks he addressed forty-three meetings some of which were so large that he had to speak two or three times from different points so that all might hear. He more than kept the promise he had made at Geneva of making a satisfactory account to his people, "of every word, every promise, every condition" written into the Pact. His fixedness of purpose, his courage, his eloquence, his burning enthusiasm finally bore down all barriers and the Pact was ratified on November 26, by a vote of 103—58.

Almost immediately the Austrian National Bank opened its doors for business. It offered to the public an internal and an external loan, each for \$6,000,000, the internal loan in Treasury bonds, repayable either in crowns or dollars, on June 1, 1923. This internal loan was in a short time almost wholly subscribed by the Austrian people. According to the latest figures, bank and savings deposits have, during a period of three months, increased over four hundred per cent.

One of Austria's greatest incumbrances is, and has been for many years, a costly and useless bureaucracy which eats the substance of the people and puts on their backs almost unbearable burdens. Twenty-four thousand of these employes had been dismissed by January 1. One hundred and seventy-six thousand yet remain, but this number includes the employes of the State railways and the State tobacco factories. Progressively these staffs will be reduced until a sound economic equilibrium is attained. The Government is planning to employ many of these dismissed officials in electrifying the railways and in widespread agricultural development. After a long conference at Vienna with Herr Stinnes, the German industrial expert, the Chancellor has begun work on both of these necessary improvements.

History records few instances where the influence of one man has, in less than a year, effected such a complete change in the public life of his country. Never, perhaps, have such difficult, extensive and salutary reforms been accomplished by a Catholic priest. There is no well-informed Austrian who today does not know that the signing of the Geneva Pact, its ratification by the Austrian Parliament, the stabilization of the crown, the establishment of the National Bank, and the break up of the bureaucracy is chiefly the work of Ignatius Seipel. Wherever he speaks, the meetings are overcrowded; wherever he appears in public, he is greeted with cheering or enthusiastic applause. Instead of letters threatening his life, he now receives votes of thanks and innumer-

able expressions of confidence. Instead of being vilified by a hostile press, he is now referred to in terms of respect and esteem. In short, Chancellor Seipel is Austria's man of the hour.

Much labor and sacrifice will be required before Mgr. Seipel completes the task of Austrian reconstruction. Prices, although falling, are still exceedingly high. Railway travel, postal rates, taxes and import duties have been considerably increased. The new burdens engendered by the Geneva Pact are heavy indeed, but they are being lightened by the new spirit of loyalty and co-operation with which the Chancellor has inspired the Austrian people. The Government expects that two years must elapse before conditions are again normal. Mean-

while, Americans who have been sending aid to poor Austrians, and especially to cloistered nuns and to little children, would do well to continue their noble work at least until the end of 1923.

Mgr. Seipel's vision of the morrow is eloquently expressed in the concluding words of his address of Geneva: "How glorious it will be, if in years to come another Chancellor of Austria will stand in my place here telling you that Austria has regained normal conditions. Our people live in peace, and, though by no means rich, they are happy in the midst of modest prosperity. Free us of your financial control. It is now no longer needed." This will be Austria's great day and likewise a great day for the League of Nations.

Some By-Products of Prejudice

CHARLES A. McMAHON

THE anti-Catholic school legislation enacted in the State of Oregon last November and the developments which have taken place since then point to two significant conclusions. First, the Catholic school in the United States is being tried by its enemies; secondly, the rights of Catholic education are being defended today with more intelligence and vigor than ever before in the history of the Church in America. This latter result has undoubtedly proved a surprise to the forces of commercialized bigotry responsible for the Oregon result. Our enemies probably had no idea that a local issue would become almost over-night a national question; that their State-wide attack against the Catholic school would result in a nation-wide campaign in its defense; and that their assault upon the rights of Catholic education in the Commonwealth of Oregon would be the cause of a rally throughout the nation of Catholic and non-Catholic forces—disunited and non-cooperative heretofore—in a strong offensive in behalf of the religious school and in advocacy of the rights of parents to educate their children therein.

The Oregon result, as far as the general body of Catholics in the United States is concerned, has unquestionably proved a blessing in disguise. Because of it, there has been aroused throughout the United States today a keener interest in the Catholic school than has ever manifested itself before. Leaders of educational thought, editors of Catholic newspapers and magazines, Catholic writers and lecturers, as well as the rank and file of the Catholic laity, are joining forces with the Archbishops and Bishops of the American Hierarchy in defending the rights of Catholic education. What is much more significant, however, all these different groups are uniting to bring about a further enlightenment among Catholics themselves concerning the aims and purposes of the Catholic school system. This evidence of concern for the future of the Catholic parish school and the evident determination on the part of Catholics not to remain idle

and indifferent while the enemies of the Church are attempting to deprive them of their natural rights to educate their children, are two encouraging results of the Oregon legislation.

On the purely defensive side, it should be stated that his Grace, the Most Rev. Alexander Christie, Archbishop of Oregon City, has been pledged the moral support and financial assistance of his fellow members in the American Hierarchy in testing the constitutionality of the Oregon legislation in the courts. In a letter addressed last January to the Administrative Committee of the National Catholic Welfare Council, his Grace, Archbishop Christie, laid the case of the Oregon parish schools before the American Bishops. In his letter the Archbishop pointed out that the Bishops of the province of Oregon City, meeting in Seattle last November unanimously agreed, first, that the school law recently passed in Oregon should be legally disputed and that its constitutionality should be tested as soon as possible in the United States Supreme Court; and secondly, that inasmuch as the matter concerned the entire American Catholic body, the Bishops of the country, through the Administrative Committee of the N. C. W. C. should be asked to assume the responsibility of bringing the Oregon case to the highest court, and to raise the necessary funds to finance the appeal of the case.

In response to Archbishop Christie's letter, the N. C. W. C. Administrative Committee, meeting in Chicago last January, agreed upon plans providing for the raising of a defense fund of \$100,000.00 to finance the legal battle against the Oregon anti-parish school law. Responsibility for the conduct of the case in the courts will be shared by the Administrative Committee with the Archbishop of Oregon City.

William D. Guthrie of New York City, noted constitutional lawyer and writer of books on constitutional subjects, has been chosen as chief counsel to contest the

Oregon school law. Garnet W. McEnerney of San Francisco and Judge John P. Kavanaugh of Portland, Oregon, attorney for Archbishop Christie, will assist Mr. Guthrie in the preparation and conduct of the case.

At the Chicago meeting, the Bishops approved of the printing of a series of educational pamphlets dealing specifically with the official attitude of the Church on education, the Oregon compulsory education law, the extension of the Catholic school system in the United States, the need of religious education, and kindred subjects. The administrative Bishops urged the widest circulation of these pamphlets which are intended to supply to Catholics information which will enable them to take the individual and corporate action necessary to meet the danger now threatening the Catholic school in the United States. It was felt that if every Catholic did his duty by informing himself as to the aims and purposes of Catholic education and by spreading this information among fair minded non-Catholics, there would remain little ground for the professional agitator to stand on. It is the opinion of those who have closely diagnosed the Oregon result that the campaign in that State was successful chiefly because the voters had been deceived by paid propagandists as to the real nature and purpose of Catholic education. The people of Oregon were told, among other things, that the Catholic school was un-American; that Catholics had no right under the Constitution to conduct schools; that the Catholic school was an enemy of the public school; that Catholics were secretly planning the destruction of the public school; and that religion was a matter for the home or the church, not for the school. Under cover of these misrepresentations, bigotry voted the compulsory school law.

Anticipating that voters in other sections of the country might be as susceptible to the misrepresentations of anti-Catholic agitators, and noting that campaigns similar to that in Oregon had been launched in other States, the Chicago conference determined upon a nation-wide campaign of enlightenment—both of Catholics and non-Catholics—concerning the Catholic school system. It was concluded that if other States were to be prevented from following the example of Oregon, all Catholics must fully inform themselves as to what the Catholic school stands for, what it is doing for our children, for America, and for Almighty God. It was felt also that if Catholics, thoroughly familiar with the real facts of Catholic education, were to talk about Catholic educational ideas with the conviction that fair minded non-Catholics and neighbors would see their point of view, there would flow from such knowledge added appreciation, respect and defense. It was also pointed out that convinced Catholics, understanding the nature, purpose, scope and method of their school system, would have no reason to be ashamed of it, but on the other hand would have many excellent reasons to be proud of it. From that pride, it was believed, would come a desire to assume the apostolic mission of striving to

give to America the thing which she needs most today in education, the realization that a proper emphasis upon moral and religious instruction in all our schools is the very best preparation for American citizenship.

Another plan agreed upon was the formation of a "Catholic School Defense League." Plans for this organization are already under way. The League is a voluntary organization of Catholics, formed to study the Catholic school and its needs and to spread, especially among non-Catholics, information concerning the aims, purposes and spirit of Catholic education in the United States. Comparatively few of our own Catholic people have an adequate appreciation of the extent of the Catholic school system in the United States. How many, for instance, know that, in 1920, it included 8,706 schools, 54,265 teachers and 1,981,051 pupils? These are surely significant figures, figures which cause a great many non-Catholics, learning of the rapid growth and great extent of the Catholic school system, to ask: What is it? What are its standards? What does it cost annually? Why do Catholics accept so willingly the burden of its support? What do Catholics think of the public schools? Why does the Church insist upon religious training? and many, many other questions of like nature.

These are fair questions, questions that the great majority of non-Catholics might be expected to ask. Realizing that the great body of Americans are fair-minded, and appreciating that the great majority are in reality in a state of suspense, unwilling to decide either for or against the Catholic school until they know the facts, the Catholic School Defense League has been planned as a medium of acquainting non-Catholics especially with the real facts regarding the Catholic school system in this country.

It has been pointed out that Catholics should be able to quote the views of non-Catholic authorities in regard to the necessity of formal religious and moral training in the school. Many outstanding non-Catholic leaders, financiers, economists, as well as educators and clergymen, have in unmistakable terms stated that education without religion is the greatest menace facing America today. These views have special significance and force with non-Catholics. It is one of the objects of the Catholic School Defense League to acquaint both Catholics and non-Catholics with the views of those who agree with the policy of the Catholic Church in establishing religious schools as a fundamental feature of her religious policy. Many members of Congress, legislators, business and professional men, earnestly desire to know the Catholic viewpoint. They will read Catholic educational literature, but it must be supplied to them gratis. Thus, another object of the Catholic School Defense League is to raise funds with which to prepare and distribute such literature. The League desires especially that priests, teachers, and laymen should become members and participate in its work. It invites teachers, especially those teaching in the

public schools, to become members and to assist in disseminating the literature of the League wherever there are opportunities to do so.

It should be pointed out that the Catholic School Defense League is not an official but a voluntary organization of individuals interested in the Catholic school and its defense. There are no officers of any kind and no meetings to be attended. After joining the League, no obligation other than that of acting as apostles of Catholic educational truth devolves upon any members. Each member of the society is asked to contribute at least \$5.00 annually to the Catholic School Defense League, to talk about Catholic education at every opportunity, and, when the necessity arises, to come to its defense. In return, the League promises to send to its members all the educational bulletins published by the Department of Education of the National Catholic Welfare Council. The Department plans to issue annually at least twelve pamphlets. When occasion requires, additional leaflets and pamphlets will be distributed. The funds of the League will be used exclusively to promote

the Catholic education cause by the wide-spread circulation of its literature. The organization of education study clubs and special meetings for the purpose of discussing questions relevant to the subject of Catholic education is recommended by the League.

The foregoing developments prove that Catholics are at least getting away from their traditionally apologetic attitude as regards the Catholic school and that they are preparing to set forth in a positive and intelligent manner the reasons for the existence of the Catholic school system. The nation-wide defensive and offensive campaigns indicate also that the Catholic people of the United States are determined to make every legitimate effort to safeguard the rights of Catholic education and the rights of Catholic parents to educate their children in religious schools of their own choice. By taking full advantage of the present opportunity of meeting this school crisis in so constructive and forceful a manner, Catholics everywhere should be in a position to render the Church in America, as well as America herself, a service which will be appreciated more and more as time goes on.

The Catholic "Little Theater"

MICHAEL LINDEN

A MODERN mystic, writing in the spirit of the Lenten season, tells us that the theaters and entertainments of the day may be likened to hired jesters who play the parts of conspirators to prevent us from thinking of life and death and what comes after death. Dance halls and fashionable restaurants and cabarets, he says, are frequented not by those who are spontaneously gay, but by those who are gloomy.

There is much truth in this. And for that reason, perhaps, the Lenten season is a time more appropriate for a consideration of our whole theater movement than is any other season of the year. With modern Christians it is no longer a season of sackcloth and ashes and severe penances, but rather a return to the sanities of life, a time for those reflections which are calculated not alone to make our lives better but indeed happier. We balance our spiritual books and consider the things that have an effect upon our spiritual life. And not the least of these are our amusements.

During Lent, too, the tumult and the shouting dies behind the scenes. The torchbearers permit their fires to flicker. The professional season is about ended and the amateur stage, as far as Catholics are concerned confines its efforts to presentations that are symbolic of the penitential character of the period. Lent should be an excellent time for theatrical stock-taking.

Few seasons have seen Catholics display such a conscious interest in the things theatrical as that just passing. As to the professional stage, this has been evidenced by the

interest manifested in the reviews of current productions furnished by Elizabeth Jordan in AMERICA and by Michael Williams through the N.C.W.C. News Service. Catholic editors are recognizing the increasing importance of these reviews and find a growing recognition of their utility among their readers, even among those who may not have an opportunity to see the reviewed productions for months, or even years. The Catholic Theater Movement, too, has continued its creditable work, recommending twenty-five out of 145 plays as worthy of the patronage of Catholic audiences. Catholics are thus found to be paying increased attention to legitimate productions and whatever influence they may bring to bear on the commercial stage will be in direct proportion to this interest.

The amateur field furnishes a wider range for speculation and perhaps more hope for the immediate future. The season saw two important dramatic conferences held in Washington. The first was a National Conference of Catholic Dramatic Clubs, held in September. The second was a conference sponsored by the Catholic Women's Drama Guild of Washington, held in November, at a time when women had gathered from many parts of the United States to attend the annual convention of the National Council of Catholic Women.

At these conferences gathered men and women who are authorities on the Catholic little theater movement and who see in it much hope for the future. Colleges and Universities as far removed as Fordham in New York and St. Mary's in California, were represented. Devoted

priests who have been wrestling with the problems of parish dramatics were there. Teaching Sisters who are meeting these problems in classroom and school auditoriums were present, and men and women who have not lost the spirit of youth, because they have long been associated with fine clean things of the stage.

The delegates attending the conferences agreed that:

1. There is imperative need of greater cooperation between the university or college as a dramatic workshop and the parish dramatic club.
2. Much of the best Catholic amateur talent in large cities is drifting into the secular and oftentimes pagan "little theater" movement, because it cannot find in the parish club a sufficient medium for artistic expression.
3. Hundreds of parish clubs are unfamiliar with modern stage devices that would annually save them thousands of dollars or which would permit them to present attractions they now feel they cannot undertake.
4. A new and up-to-date catalogue of plays suitable for Catholic production is needed.
5. Translations and adaptations of the best offerings of the foreign stage would be a highly desirable field for Catholic students of the drama.
6. There is an honest demand for a national organization of Catholic dramatic clubs, and more particularly a central bureau for the dissemination of information concerning plays, royalties, and stagecraft.

One of the most important contributions to the conferences was the address delivered by Professor Thomas Gaffney Taaffe, of New York, on "The Amateur Tradition." The stage, said Professor Taaffe, sketching the history of the drama from its infancy, belongs by inheritance to the amateur. Its commercialization is of recent growth. In America, as pointed out recently by so eminent an actor as E. H. Sothern, its brightest prospect lies in a return to all the people. And Catholic ideals and traditions, the innate culture of Catholicism can become the mightiest of influences in molding the American stage and making it that clean and healthy medium for the expression of the true and the beautiful that is the desideratum of all right thinking people.

The parish dramatic movement was found to be in a vigorous and healthy condition from coast to coast. The little theater movement, which has literally swept the country in recent years, has had a stimulating effect upon Catholic productions and no inconsiderable benefit has been derived from the experiments of various groups that have been devising new things in stagecraft, both indoors and outdoors. But it was pointed out by many of the delegates that there is an unfortunate tendency on the part of some of these groups to a "revolt from the ethical." Bizarre and oftentimes degrading productions are increasing in number. A pointed case was that of the Theater Gild started under the auspices of the University of California, in San Francisco, one of whose productions was of such a nature as to bring down widespread criticism on its sponsors. The play in question was a translation from the French. Subsequently it was pro-

duced in the original in the same city. It was claimed for the production in the original that it did not contain a single objectionable line. The fault, it would seem, was with the translator.

Some substantial things have already been accomplished since the Washington conferences were held. Fordham University has taken the initiative in establishing a dramatic workshop which gives promise of having an important and salutary influence on the parish organizations of New York and other cities in which its graduates may cast their lot in future years. The work of preparing an up-to-date compendium too has been undertaken and the Loyola Press of Chicago, recently announced that a catalogue compiled by Mary Cecelia Young, of Chicago, who has been an untiring worker in the field of Catholic amateur dramatics, would soon be available.

As to the formation of a National Catholic Dramatic Organization, those who sponsored the Washington conferences, have been moving carefully. There is much being said to the effect that Catholics are, in some respects, over organized. Plans had to be laid and opinion sounded out even more fully than it had been in different parts of the country. But, according to the Rev. John J. Callaghan, of Washington, who presided at the conferences, the time seems now ripe to launch the movement and definite proposals will shortly be made to those interested in Catholic dramatic art. From the letters received almost daily at the National Catholic Welfare Council, asking for information relative to plays and concerning their production it is certain at least that a dramatic bureau conducted along lines suggested at the conferences would fill a need that is constantly becoming more manifest.

Here is promise of a constructive institution, says the *Catholic Theater Bulletin* in commenting on the possibility of the definite organization of Catholic dramatic clubs. Now, as distinguished from the organizations which too often, to quote a prominent play producer, have a "degenerate appeal," it does seem likely there is to be a distinctive Catholic Little Theater with branches in all our great centers, the growth of which will need to be fostered by those who have at heart the encouragement of culture in the truest Catholic sense of the word. It is to be hoped that our writers will be inspired to glean material from out the great storehouse of Catholic history and tradition, from sources of folklore, from everyday experiences seen through eyes of faith and sympathy, and so equipped to create a drama for the Catholic Little Theater which will have a general appeal, wherein the truth, beauty and romance of Catholic life may be a source of delight; where too, there will be occasion for hearty human laughter, laughter of which no Christian man or woman may be ashamed.

In addition to evidences of the American interest manifested in such prospect, Father Callaghan has received letters from England, France and Germany, suggesting international coordination among Catholics interested in the people's theater movement. This phase of the subject, too, is being carefully considered.

Perhaps none of these prospects of those seeking to aid the Catholic amateur stage will ever materialize. Time alone will tell. But it is far safer to predict that many of them will materialize. That hope springs eternal in the

hearts of those who are interested in the advancement of true culture in the hearts of the torchbearers who have kept alive the flame which was first nurtured by the Church, will not be denied. Perhaps, ere another theatrical season passes, the Catholic amateur stage will come into its own as a definite organized entity.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department

The National Colors of Ireland

To the Editor of AMERICA:

I have to thank Mr. H. L. Stuart for calling my attention in his letter, "The National Colors of Ireland," in AMERICA for February 24, to the fact that some at least of the German regiments in the old royal army of France did not wear red. But we agree that the regiments of the Irish Brigade were red-coated. As to the *drapeau de'ordonnance* of one of its regiments in the Invalides Museum at Paris, "which shows a standard quartered red and green," flags of this kind were very often designed to show the color worn by the regiment, quartered with the color of its facings. One of the Brigade regiments had green facings, and facings were a more important feature of the uniform in those days than they now are, for their color was also that of the lining that appeared in the lapels of the coat and its buttoned-up skirts. Camp colors of British regiments are still often designed to show the regimental color quartered with the facings color. But the use of a green camp color or even the carrying of a green battle flag by one regiment out of many would not show that it was the recognized national color. For instance, during the Civil War in England in the seventeenth century, one at least, (and perhaps two) of the regiments mobilized by the Londoners against the King carried green standards, though green was never the English national color.

London.

A. HILLIARD ATTERIDGE.

Boston Resolutions on Evolution

To the Editor of AMERICA:

Will you please tell me what is the authority for a statement regarding the resolution on evolution passed at Boston by the American Association for the Advancement of Science? It appeared in the issue of AMERICA for March 3, under the heading "Human Evolution in Some Recent Publications," and read: "The resolutions were drawn up by three ranking evolutionists and passed by the Council at a meeting where only twenty-nine out of 126 were present."

San Bruno, Calif.

T. P. H.

[The statement is based on the "official notices and proceedings of the A.A.A.S.," as published in *Science*, January 26, 1923. On page 97 of that issue we are told: "It is very gratifying, however, to note that out of 126 members of the Council, there were but sixty-four that did not appear at all at the Boston session. On Tuesday twenty-nine were present." It was at this Tuesday session that the resolutions were passed which had been drafted by Messrs. Conklin, Osborn and Davenport, the "three ranking evolutionists" in question (*ibid.* p. 100).—ED. AMERICA.]

A Catholic Bureau of Immigration

To the Editor of AMERICA:

Mr. Floyd Keeler's paper, "Safeguarding Emigrant and Immigrant," in AMERICA for March 17, is very interesting and highly constructive, but it is misleading in as far as it has to do with the organization of the special bureau for the care and aid of Catholic immigrants. His suggestion that such a bureau be formed is rather untimely. We have such a bureau and a very creditable one, too. The National Catholic Welfare Council, more than two years ago,

organized a Bureau of Immigration which is now operating at several of our port-cities in this country and, through Catholic agencies in Europe, at most of the European centres of population. In my travels abroad last summer I had occasion more than once to come upon the N. C. W. C. work for the Catholic emigrant and all that I saw and heard about it was very encouraging. This bureau had its representative in Europe making a "first hand study of the emigrant" in his homeland and acquainting our European Catholic brethren with the facilities which the Welfare Council has for the care of those who venture to these parts.

The March issue of the N. C. W. C. *Bulletin* tells of the work of this bureau and the story is a very encouraging one. It may lead Mr. Keeler to amend his suggestions as to the way to handle this perplexing problem.

New York.

M. R. DURKIN.

For the Future of the Church

To the Editor of AMERICA:

Many of your readers may still recall the Note and Comment, "For the Future of the Church," which appeared in the issue of AMERICA for January 13. It dealt with the charitable work of the Catholic Boys' and Young Men's Association of Germany, which I was delegated to represent in the United States. Donations at once came pouring in, and the readers of AMERICA will be glad to learn that it has been possible to begin the work of rebuilding the burned home at Altenberg, in the Rhineland, which had housed the under-nourished and convalescent children. Twelve rooms in a neighboring house are being used temporarily until the building can be reconstructed.

The number of children suffering from hunger or actually dying of under-nourishment or premature maladies is rapidly increasing. There is naturally no remedy except proper nourishment and good care. Thousands of such children have already been removed by our organization from the industrial centers and located on farms or in country places, but other thousands are not so fortunate. When we can open the doors of our home in Altenberg many more will have a chance at recovery. AMERICA will doubtless gladly forward any further donations.

New York.

H. M. BRINKMANN.

Textbook on Sociology Needed

To the Editor of AMERICA:

I have just read, with great interest and greater sympathy, Mr. M. M. Hoffmann's epistolary plaint, in the issue of AMERICA for March 10, anent the sad lack of a standard Catholic textbook of Sociology: "Textbook on Sociology Needed." No one suffers more from the absence of this "very great desideratum" than the various Catholic teachers of sociology themselves, among whom, with due humility, I number myself.

I do not think Mr. Hoffmann needs any assurance that a "suitable" Catholic textbook on the subject is a nonentity. With all due regard to my friend, Father Ross's excellent "Christian Ethics," and Mgr. Parkinson's "Primer of Social Science," two books which Mr. Hoffmann forgot to mention, the teacher of sociology in our Catholic colleges must depend wholly on his own scant and incomplete notes to bring home his important matter. He must rely, almost entirely, on the lecture system, trusting that what he has prepared with so much pain, does not go in one ear of his hearer, and out the other. He, indeed, journeys a hard road under a heavy handicap.

Therefore, the professor of Catholic sociology, who will, "in the near future," release a "good, workable" book on sociology, will do a real service in a splendid cause. Then, and then only, most of the other tomes on the "Principles of Sociology," that now taint the atmosphere of the professor's sanctum, can be relegated to the ash heap.

Baltimore.

JOSEPH J. AYD, S.J.

AMERICA

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Does God Care What We Believe?

WHEN the Saviour of mankind commissioned His Apostles to "teach," it must be supposed that they had something to teach. What this something was is made clear by Jesus Christ: "all things whatsoever I have taught you." These truths were of supreme importance, not only to the world which the Apostles, dying before the end of the first century, knew, but to all men to the end of time. "Unless a man believe," he cannot be saved. Further, an assurance of the purity of the doctrine taught by the Apostles and by their successors, was to be furnished, so that no man might doubt either their knowledge or their authority. The Master promised that He would send them the Holy Ghost, the Spirit of truth, who would teach them all things, and abide with them to the end of time. And these men were to teach all nations, not merely the few nations to whom they preached, but, through their successors, literally "all nations."

All Christians profess to accept Jesus Christ as God. But if He be God, His words must be taken as absolute and literal truth. What He says is true; what He promises He will fulfil. Else He is not God, but an impostor. There is no middle course. If He could not abide with His Apostles, He is not God. If what He bade the Apostles teach is not true, again He is not God. If He Himself did not know the truth, all truth, human and Divine, He is not God. There can be no falsehood in Him, no lack of knowledge, because He is God, not an image of God, not a reflection of God, not a mere participant in the power and knowledge of God, but very God, with all the fullness of the uncreated Godhead. Jesus Christ and His words cannot be dealt with lightly. He cannot be partly accepted and partly rejected. As we

may say in all reverence, He took Himself and His mission seriously. He allowed no man to question His doctrine. He did not say that He was indifferent to the altars at which a man might worship. He did not say that it made no difference what a man believed. He gave a rule for Faith and worship, and He said that the man who did not follow it, would be damned. He was infinite Love and unbounded Mercy, but He did not hesitate to use severity when severity was necessary. He listened with patience, when men proposed their doubts, but He would not listen with patience to the man who said that doubt was as good as Faith. On the contrary, salvation was conditioned upon the unhesitating acceptance of His teaching, and the teaching of His Apostles, and damnation followed its rejection.

An unbroken and widening series of gross, public scandals prompts the question: Does the Protestant Episcopal Church, as it exists in New York, represent the teachings of Jesus Christ? Unless our Blessed Lord deliberately intended to teach indifference to revealed truth, it does not represent these doctrines. Surely He did not commission the clergyman who did not hesitate on March 18, to open his church for the public worship of the god Ra, or the clergyman who on the same day again denied our Lord's Divinity and His miracles. Not to be outdone by his brethren, another clergyman of the same denomination announced on March 18, a Solemn High Mass in honor of St. Joseph, while a fourth held a joint meeting with a Greek Archimandrite. Where is the truth? Is it with Ra, the Archimandrite, or in the denial of our Lord's Godhead?

Jesus Christ bade His Apostles teach a clear and definite doctrine. A high official of the Protestant Episcopal Church, publicly admits that a minister of the Protestant Episcopal Church may, free of penalty, teach an "ambiguous" doctrine. Where is the abiding presence of the Spirit of truth, promised to the Apostles? Assuredly, it is not in a Church which has tolerated the denial of almost every doctrine taught by the Founder of Christianity.

The Sense of Decency

IT is surely the function of art to interpret life and in its interpretation to appeal to the beautiful, the noble, the true. If its appeal is not to the higher emotions, it is difficult to say why it should have a hearing at all. The commonplace and the ordinary, let alone the sordid and the crude, are certainly part of the fact element in life. As facts they are faced by the artist. If he touches them, it must be with the genius of his art. To throw them on the screen or scatter them through the pages of a book in bold blunt lines is merely to report life and not to interpret it. If this is a writer's ambition, then he should cease to lay claim to being an artist. Life reports itself tellingly enough within the realm of individual experience. When modern writers of plays, scenarios or books offer as an excuse for lewdness that

they are reporting life they admittedly place themselves outside the pale of art. Then they are to be judged merely as purveyors of the written or the spoken word and the law must determine the very inartistic question; are their words decent or indecent?

It is well to remember this when plays and books find their way into the courts. The very plain fact that a judge or jury can challenge the decency of a piece of writing is proof sufficient that it is not art. Of course, a great hue and cry arises whenever the law takes issue with indecent language that is found between book covers or heard behind footlights. If the same language was heard on the streets decent people would call the police. Let it appear in print and the cry "art for art's sake" is raised, and endless twaddle is begun by columnists who have to feature something in the papers each day if they hope to draw a check each week.

"I wrote this play when I was twenty-one years of age. I was not concerned whether I wrote a moral or immoral play. What I wanted to write was an artistic play and a true one." This is not an imaginary defense, but a genuine statement from an indignant author to the editor of a metropolitan daily. It tells more of the ignorance of artistic fundamentals on the part of those who lay claim to art than any amount of editorial comment could do. The first requisite for an artist is a sense of decency. Even the ancient pagans had this in their ancient pagan way. But the modern pagan has lost it. He would divorce art from morality as he divorces morality from life. This is why he fails to interpret life and this is why the courts have to step in and say: "You must have a sense of decency before you begin to scatter your thoughts broadcast. If your mind is sordid you are not at liberty to poison the minds of others." Liberty of speech does not mean license, and a sense of decency must be observed by authors as well as by ordinary citizens. The courts have every right to enforce its observance.

The Catholic School and the Catholic Child

OCCASIONALLY Catholics are found who think that the Church's school legislation is somewhat exaggerated. Why, they ask, does the Church insist that Catholic children attend a Catholic school? Why does she restrict to the Bishop permission to attend a non-Catholic school? And is the lot of Catholics not hard enough without imposing the heavy burden of maintaining a Catholic school in every parish?

To answer these questions is not a difficult task. It must be admitted that this legislation may impose a hardship, but that is also true of the Faith itself, particularly in these days of growing infidelity and lax morality. The Church requires Catholic parents to send their children to a Catholic school, because she knows that the school from which religion is excluded is a school in which Catholic children are exposed to the danger of loss of faith. If it be said that this legislation is "narrow," it must

be observed that every law is, in a sense, narrow, and must be so, since it cannot possibly tolerate the evil against which it is directed.

Probably there was never a time in the history of the Church when the positive training which only the Catholic school can give, was more necessary. The spirit and principles of that world for which our Lord Himself, on the night before He died, would not pray, were never more active, or presented in colors more alluring. The best protection against this un-Catholic spirit is a thorough training in the Catholic religion. Theoretically, this training can be given in the home; practically, this is rarely possible. How many parents have either the time or the ability to give their children a complete course in religion? Granting that they have both leisure and ability, other difficulties present themselves. Will they also be able to overcome the influence of non-Catholic teachers which, however suitable for others, is not Catholic, and the attacks upon the Church, often found in the public school text-books? Under the most favorable circumstances, the Church can do no more than tolerate this condition. If it is inevitable, she can only urge upon parents renewed vigilance, but she can never approve it as the training best fitted for the Catholic child.

As sad experience has too abundantly proved, if the Catholic child is not trained in the Catholic school, the chances are that he will become neither a good Catholic nor a good citizen. In establishing Catholic schools, the Church not only legislates for the welfare of parents and children, but for the highest welfare of the State.

Prejudice and the Encyclopedia

"IN matters of this world," wrote Cardinal Newman in one of his famous lectures, "when a man would get information on a subject, he eschews reports, and mistrusts understandings, and betakes himself to headquarters." But very many non-Catholics, as the Cardinal went on to observe, when they wish information on the Catholic Church, do not follow this rule. Prejudice or ignorance, superstition or bigotry, Mr. H. G. Wells or Mr. George Bernard Shaw, the Ku Klux Klan or the Junior Order, are sources of knowledge far more valuable than Popes or Councils or Bishops or Priests. "If we were but known," exclaimed the Cardinal, "what a reformation would there not at once follow in the national mind in respect to us!"

It was to make Catholics and Catholic doctrines better known, and to create a source of reliable information that a group of men began, some twenty years ago, the publication of the "Catholic Encyclopedia." Their work was crowned with success; scholarly, clear and remarkably unbiased, the "Encyclopedia" at once won a high place in the English-speaking world. At the present time, there is probably not a college, university or learned society in the country, which does not possess a set, and it is also to be found in many high-school and public

libraries. What can be said of few works, that they fill a want long felt, can be said in all truth of the "Catholic Encyclopedia."

But there is a state of mind, a fanaticism, blind and deaf, but far from dumb, which cannot be reached even by the most powerful exposition of the Catholic position. An example of this fanaticism, amusing in a sense, is found in the refusal of a New Jersey school board to allow a set of the "Catholic Encyclopedia," presented by a society of Catholic ladies, to remain in the high-school library. The Junior Order, the Royal Riders of the Red Robe, the Ladies of the Invisible Empire, and the Patriotic Sons, protested that the work would poison the minds of the children, and the board weakly yielded to their demand that it be removed. In other words, these persons were determined that the children should not be permitted to learn anything of the Catholic Church, except from her enemies. The occurrence is a striking instance of a fanaticism which, unfortunately, is growing in many parts of the country. Any and every society, any and every social or religious group, may be permitted to speak for itself, except the Catholic Church. A dic-

tionary of ethics and religion is compiled, and the editors can find no one to write about the Carthusian monks, but a Scotch Presbyterian; an Encyclopedia, priding itself upon its impartiality, and drawing its contributors from the whole world, can find no Catholic capable of composing the article on the Catholic Church, but must enlist the services of an apostate, known neither for literary skill, nor for historical learning. As unscholarly as it is unfair, this practise is common.

"Were we but known!" But we are not, and as long as non-Catholics persistently refuse to learn, we shall have men and women who profess to believe that Catholics cannot be good citizens, that the Church teaches immorality, that by their profession Jesuits are liars and hypocrites, and that the Bishop of Rome is plotting to make an ecclesiastic President of the United States. Against this insanity, argument and the plain facts are powerless. From the most searching investigation the Church has nothing to fear; she is a city set on a hill, and she courts investigation. But it is precisely because men will not look and examine, that they hate and calumniate her.

Literature

Lord Byron

ALMOST a hundred years ago, on July 23, 1823, Lord Byron sailed from the Italian shore, his guiding-star the liberation of Greece from the infidel oppressor. There, some nine months later, he died, as the climax of hardship, fever and disappointment. Paradoxical as it may seem, one solicitous to achieve a just appraisal of the poet's life and work might well make that last phase of his career the starting-point of such appraisal. For not only was it the direct translation into action of his loftiest long-avowed sentiment, but had his Creator so willed, it might have been for him the beginning of a more transcendent ideal of living and purpose. Whether we agree with Scott's supposition that, had Byron lived, penitence, mingled with his predilection and respect for Catholic tenets might have wooed his soul to a Trappist monastery, we may surely dare to believe that in the determined alertness which marked his departure from Italy for the classic islands, there was mingled with his longing for Greece's resurrection, a desperate hope to achieve his own.

To speak in these terms, connoting a yet living, active interest in a poet whom a certain prevailing school of modern criticism would deny rank with the first poets of his day, may savor of whimsicality, to those swayed by the canons of that criticism. That there should have been revulsion against the excessive earlier apotheosis of the author of "Childe Harold," was natural; but that that mental gesture should have crystallized into an attitude, is not wholly for the best interests of either the

reader of poetry or the world in general. For the gift of strength, of a winged, sustained strength which neither Shelley or Wordsworth, Tennyson or Browning possessed, was his. And that strength, to the honor of his natural right-mindedness be it ever remembered, spent some of its most potent lightning shafts in demolishing the throned tyrannies of his day. Ireland and Greece—these still have right reason to remember his name. The one holds his heart, at Missolonghi; the other has not forgotten that, at a time when her cause was most forlorn, he ranged himself with fiery disinterestedness as her poetic champion.

To-day, in this far-flung Commonwealth, we have our own "strong" school; poets who will gladly induct you into the contacts of the stockyards, the intimacies of the condemned dead; strength so determined that it kicks aside to the limbo of things outworn the traces of what it pillories as "conventional rhyme." But let the best of this verse be placed in columnar comparison with some stanzas of the later cantos of "Childe Harold," and the difference will ineffaceably define itself. Elementary force; individual power gathering to itself all elements of beauty, of grandeur, of unavailing regret; poetry, as it rolls its swift current onward interpreting the history of its time, recounting in unforgettable strophes its response to ocean, nature, humanity, art, architecture—all these abound redundantly in those later imposing cantos of Byron's first long poem.

And this we must remember, was the poetry of a young man, a man dead at thirty-seven. In fact to leap

from the particular to the general, the overwhelming volume of work accomplished in the last eighteen years of that life would seem to offer sheer contradiction to the records of wastrel hours that mar its story; records to which he himself in flauntingly perverse mode, contributed. Certainly the world will not speak better of a man than he speaks of himself; and Scott considered that Byron was his own worst maligner. Yet, suggesting and granting these concessions, enough remains to vex and sadden the reader attracted to the poet by those preeminent qualities which make him to a degree as much the poet of the individual expression as Shakespeare is of the general. Turgidly freighted as that expression too often is with the lawlessness, the rebellion against wise restraint that had come to him through inheritance, through environment, frequently through choice, yet the mind armored in spiritual discretion can set its own boundaries of discrimination. And within those boundaries, in all that represents the better, and truer, Byron, it can quaff renewal of itself at unfailing springs of greatness, bravery, beauty. The stars to it shall be no longer stars, but the immortal "poetry of Heaven." The ocean shall bear to it infinite, majestic harmonies. Every aspect of nature shall come to it clothed with a new loftiness, every force of nature winged with a new strength.

By the lovers of sheer poetry, fault may be found, as it already has been, with the oft-recurring infusion of politics in the Byronic poems. But his clear-visioned logic and naturally keen sense of justice rebelled against that blind insolence of aristocratic privilege that dominated his country and his day. In livingly virile verse he pilloried the chief protagonists of that social and political system: George the Third, Castlereagh, wearing the laurels of his Continental and Irish diplomacy, Wellington, and the Regent. With candor, convincing as it was fearless, he wrote of Ireland, desolated by misrule, coerced and tricked into dumb acquiescence with the newly-welded Union. The fiery and passionate lines of his "Irish Avatar" still preserve in their pitilessly enduring amber "The Fourth of the fools and oppressors called George," as they also hold Byron's own bold testimony of his love for Ireland, his admiration for Grattan, Sheridan, and Moore. No finer contrasting characterization of the noble Irishman or his recreant opposite may be found in all literature than in those stanzas inspired by Grattan and Castlereagh.

The same just and discerning candor that marked his attitude towards Ireland, characterized his pronouncements on matters Catholic. Thus, among the written instructions concerning the upbringing of his little daughter Allegra, was this: "It is, besides, my wish that she should be a Roman Catholic, which I look upon as the best religion, as it is assuredly the oldest of the varied branches of Christianity."

The logic, perspicuity of reasoning and vision, what

we have before called his natural right-mindedness, which are revealed in these sentiments and opinions, remained his, even when his genius most recklessly muddled its far-sweeping pinions. Decadence, as its modern protagonists have expressed it, the soul's unprotesting absorption by the senses, was not his. Unsettled as his spiritual outlook might be, by the skepticism of his time and of his class, there is good reason for believing that always beyond the broken Law, he saw with clear, apprehending eyes the unescapable, retributive Justice. How far, had longer life been permitted him, that apprehension, blended with his respect for Catholic truth, would have led him, can now only remain a futile and answerless query.

The face of the young man in the Romney portrait, the portrait most associated with Byron in the world's memory, is one full of shining potentialities: generosity, bravery, fire. In the years between that portrait and the death at Missolonghi, we know that mingled with things to praise there was much to deplore and condemn. But, remembering that death, his championship of Ireland's then most forlorn fortunes, his undeviating opposition to purblind aristocratic domination, may we not say of him in his own words:

They never fail who die
In a great cause: the block may soak their gore:
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad.

ELEANOR ROGERS COX.

THIS SAME MOTHER

Beside the manger Mary kneels; a breeze
Brings fitfully to her from midnight skies
Slow-waning angel chords. Her Infant lies
Awake—and soft she answers His first pleas,
Soon stilled by shepherds' pipes. Half hid by trees
That screen the Crib, austere white outlines rise—
The Pieta. And one with stricken eyes
Sits there, her dead Son slipping from her knees.

This smiling mother who in swaddling-clothes
Will bind small limbs and little rosy feet,
That late have stirred within her virgin womb,
Will, dim-eyed, see the last of one day's woes—
A pallid Man wrapped in His winding-sheet,
Laid, stark and still, within a stranger's tomb.

FLORENCE CHAMPREUX MAGEE.

REVIEWS

Is Coué a Foe to Christianity? By Another Gentleman With a Duster. New York: Frederick Moore. \$1.25.

Coué has come and gone and one thinks of the words of the Psalmist: "Their memory hath perished with a noise." The circus loving American public has been momentarily amused and interested again, neurotics and psychotics are once again certain that they have discovered the sure cure of their non-existent diseases, and little doctor Coué is back home in Nancy. Of course somebody financed his "featuring;" somebody paid for the advertising. Was it mere profiteering publicity or was it sinister propaganda? The present volume contends that Couéism is anti-Christian and anti-theistic. The arguments offered are hardly conclusive, though some do call for an answer. The fact that Dr.

Coué uses a string of tale-beads and kneels in front of his patient is hardly certain proof. Some of his statements are certainly anti-Christian. But, as has been pointed out in *AMERICA*, one should carefully distinguish between Coué's fact treatment and the foolish philosophy he has foisted on that already existing treatment.

F. P. LEB.

Under Four Administrations By OSCAR S. STRAUS, Boston: Houghton Mifflin Co.

Oscar Straus has written an interesting biography. His life has been in a very real sense a public life. As ambassador, as Cabinet member, he was identified with American policies that touched big events. His dealings were with men in big places. So his story is an unusual one. Cleveland, McKinley, Roosevelt, Taft and to a certain degree, Wilson, appear in these pages vividly portrayed. Straus not only shows their viewpoints, he shows the men themselves. As a traveler the author observed keenly. Court functions, social gatherings, informal meetings with the great and near-great run in and out of these pages in rapid succession. What the author achieved as an American diplomat is set down plainly and without boasting. In concluding his memoirs Oscar Straus calls for the cooperation of the nations of the world in the battle for peace. No nation can isolate itself without hurting every other nation. Not to weaken the sovereignty of individual States, but to enlarge their sovereign functions in concert with other States is the remedy to be applied to present world unrest. This is the gist of his message.

G. C. T.

The Patient's View Point. By PALUEL J. FLAGG, M.D. Milwaukee: The Bruce Publishing Co.

One is immediately attracted by the title of this book especially when one finds that it has been written by a member of the medical profession, because one comes to wonder after a few experiences whether or not the average physician ever reflects that there may possibly be such a thing as a patient's point of view. Putting the patient's body to bed seems to be the extent of the average physicians' endeavor, while he forgets that it is quite as much if not more important, to put the patient's mind to bed. This latter is the point which is brought out very clearly in several chapters of Dr. Flagg's splendid book and we trust that they will be read carefully and reflectively not only by doctors, but also by nurses and all who have anything to do with the care of the sick, especially in our hospitals. Dr. Flagg, without hesitation and quite correctly points to the materialistic tendency of the times as the reason why many of those who give themselves to the work of caring for the sick, forget that the human being is more than a thing—it is a person. The early chapters of the book, in fact the entire book, if read by those who aspire to the profession of medicine, will be helpful in teaching them to avoid a pitfall which spells injury for the doctor and patient alike.

K. A.

The Literature of the Old Testament in Its Historical Development. By JULIUS A. BEWER, Ph.D., D.Theol. New York: Columbia University Press. \$5.00.

This volume is a fairly successful attempt to popularize the theories of Old Testament divisive criticism, not, of course, as really theories, but as the facts of a literary history. Some of its general principles, such as the use of earlier sources by many of the existing books, and the difference between canonical and chronological order, are obviously matters of fact in themselves, though their application is often otherwise. The author renders good service in emphasizing the various classes of literary form and purpose, as well as in his apt and vivid rendering of many metrical sections. The unsound assumptions, however, of the school for which he speaks are everywhere in evidence, as in the merely legendary character alleged of the most significant portions

of the primitive history, and the treatment of the Mosaic Law as a recent invention. Detailed comment on these features on the basis of sound evidential values would simply reduce to a treatise on fundamental logic, though in this respect Prof. Bewer is neither better nor worse than his more technical models. One aspect of their position, however, is brought into clearer relief by his method. The mere presentation of the supposed documents as events in a consecutive history serves to emphasize their fictitiousness by contrast to the ordinary phenomena of literary origins. That two authors designated as J and E should have created independent narratives of such genius and power as to be worthy of all this dividing, shifting, recombining and false attribution, and yet have left their own personalities an historical blank, is a myth whose unparalleled uniqueness cries with new emphasis in a textbook on the history of literature.

W. H. McC.

The Tocsin of Revolt and Other Essays. By BRANDER MATTHEWS. New York: Charles Scribner's Sons. \$2.00.

Brander Matthews needs no introduction, but to those who would know more intimately this genial doctor of letters we recommend this, his latest collection of fifteen very entertaining and thoughtful essays. "The Tocsin of Revolt" and a companion essay, "The Duty of the Intellectuals," are perhaps the most worthy of note. "The Tocsin of Revolt" is a serious indictment of the lawless (and we might add Godless) spirit of the twentieth century in art and ethics. We read:

In our recent poetry, in our recent fiction, in our recent drama, there is an exaltation of the lawless and the illegal, the illicit and the illegitimate. The red flag has been unfurled over the heads of a mob of fiery youths who are insistent in proclaiming their rights and who seem to be careless about fulfilling their duties.

With characteristic optimism the author thinks that this tendency to anarchy cannot long endure, that "sooner or later the young men of promise will tire of unprofitable sensationalism and undisciplined individualism" and begin in earnest to work out their salvation. However to speed this longed-for day, in "The Duty of the Intellectuals" a clarion call is sent forth to the educated to lead back this mob to right thinking and honest living. The remaining essays deal in great part with literature and men of letters but interspersed with these are found such subjects as "The Dwelling of a Day Dream," "Concerning Conversation," "Cosmopolitan Cookery" and one "On the Length of Cleopatra's Nose." Mr. Matthews focuses his attention on American literature viewed as an integral part of English literature. He concludes with "The Modernity of Molière," "Theodore Roosevelt as a Man of Letters" and "Memories of Mark Twain."

V. J. B.

The Educational Writings of John Locke. Edited by JOHN WILLIAM ADAMSON. New York: The Macmillan Co.

Had John Locke foreseen the intellectual and moral harm that was bound to follow upon the logical development of the rationalistic and sceptical principles he had set forth in his "Essay Concerning Human Understanding," he would very likely have consigned his manuscript to the flames. It is hard to think otherwise when one reads the two educational treatises "Some Thoughts Concerning Education," and "Of the Conduct of the Understanding," both published at a later date than the essay with which his name and reputation are usually associated. Though echoes of his false philosophy may be heard even in these later essays, more distinctly in the shorter tract on the training of the intellect, still his sincerity and his conviction of the necessity of religious training are apparent throughout. "I imagine," he writes, "you would think him a very foolish fellow that should not value a virtuous or a wise man infinitely before a great scholar. . . . Learning must be had, but in the second place, as subservient only to greater qualities." And again:

Under whose care soever a child is put to be taught, during

the tender and flexible years of his life, this is certain, it should be one . . . who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition . . . which, if it be not got and settled, so as to keep out ill and vicious habits, languages and sciences and all the other accomplishments of education will be to no purpose, but to make the worse or more dangerous man.

In his introduction Professor Adamson discusses the merits of the two essays he has undertaken to edit. None can doubt their historical value in view of the light they throw upon the curricula prevalent in the English schools of Locke's day, and upon the serious dangers to morality young boys faced when they were separated from home influences and placed in surroundings where religion was ill at ease. Their intrinsic value, however, is not on a like level. "Of the Conduct of the Understanding" may be briefly described as a study of the sources of error, and of the means to be adopted in safeguarding the mind in its search after truth. The thoughts are often developed in a telling manner, but there is little that is substantially original. The chief defect is a tendency to exaggerate and especially to belittle the part authority plays and must play in the acquisition of knowledge. The longer essay is less philosophical and for that reason likely to appeal to a wider circle of readers. There are many excellent sections that reveal a close sympathy with children and their ways, their inclinations, the motives that inspire their conduct, their curiosity for knowledge, their readiness to cooperate with one who understands them. Here, too, however, the same tendency to exaggerate is evident. A very serious defect is Locke's failure to stress supernatural motives.

J. A. C.

BOOKS AND AUTHORS

The "Catholic Mind."—In its semi-monthly issues the *Mind* endeavors to bring forward timely articles, pertinent to problems uppermost in men's minds. In the edition of March 22 the three papers, "Catholic Exegesis," by Father Downey; "Inspiration of the Bible" by Father Pope, O.P., and "What Think Ye of Christ," provide defensive arguments on fundamental truths of our Catholic Faith. Mrs. Wilfrid Ward's "The Ideal of Christian Marriage" analyzes the present-day chaotic condition of marriage and indicates the remedy.

With the Poets.—In "Challenges" (Stratford Co.), by Christopher R. Stapleton, we have nature poems which reveal an eye alert and appreciative, while the singer's honest enthusiasm is engaging. Some of the later poems are more sophisticated and in the same degree obscure. The introduction is rather too boastfully defiant. No doubt Mr. Stapleton has his reasons for a *prologus galeatus*.—In "Fauns at Prayer" (Brentano's), by Leolyn E. Everett, the fauns are too elusive for comprehension—to one reader at least. Further, it is not quite clear why they are said to be at prayer. Perhaps the poems are symbolical and thus baffle the uninitiated by their subtlety.—Whether the poems in "The Master-Mistress" (Knopf), by Rose O'Neill, are the work of an expressionist might be debated, but there are many more important subjects for debate just now. It may be that the writer is addressing with esoteric obscurity the devotees of a cult. A Delphic elusiveness baffles the average reader, who prefers to understand what he reads. The drawings in illustration are as enigmatic as the poems. Pan and Iacchos are performing to crowded houses it would seem.

Easter Night.—Though stilled in death the voice of Alice Meynell still strikes awakening music from our hearts. In "The Poems of Alice Meynell," complete edition, just issued by Scribners (\$2.00), we find a poem freighted with thought for us these

days. "Easter Night" bespeaks a soul that had peered deep into the mysteries of God, and had caught the real meaning of the silences of God for "while all things were in quiet silence, and the night was in the midst of her course, Thy almighty word leapt down from heaven from Thy royal throne."

All night had shout of men and cry
Of woful women filled His way;
Until that noon of sombre sky
On Friday, clamor and display
Smote Him; no solitude had He,
No silence, since Gethsemane.

Public was Death; but Power, but Might,
But Life again, but Victory,
Were hushed within the dead of night,
The shutter'd dark, the secrecy.
And all alone, alone, alone
He rose again behind the stone.

Books on Socialism.—In "The Larger Socialism" (Macmillan), Bertram Benedict opens with a shrewd criticism of production for profit as practised under the capitalistic system. He is no less caustic in his analysis of the mistakes committed by the Socialist party in the United States. A Socialist himself, he nevertheless has little sympathy with the out-and-out Marxian. He is equally critical of Gild Socialism. His own "larger" Socialism he conceives as an appeal "to the deep-lying right-and-wrong sentiment of the nation." Unfortunately this appeal is to include such things as a more intensive campaign for the widest dissemination of birth control knowledge. In his own Socialistic confusion he points to "the individualist communism and anarchism which Jesus taught."—A direct attack on the Socialist movement, as a menace to morality, is made by Samuel Saloman in "The Red War on the Family," a book obtainable from the author (148 Adams Street, Washington, D. C., \$1.75). He reprints characteristic passages on sex and marriage from leading exponents of Socialism and then studies the practical application of these pernicious principles in Russia and elsewhere. Much of the matter thus presented is of necessity very unsavory and not unfamiliar to those who have followed this subject. The Socialist movement is responsible for the offensive sexual theories of its leading authorities in as far as it persists in distributing their literature. As for the Russian excesses, we need not stress questionable documents as much as the author does to find matter for serious condemnation in the Soviet concept of matrimony and family life which his book depicts.

Matters of Law.—"The Law of the American Constitution" (Putnam), by Charles K. Burdick, professor of law in Cornell University, will probably take rank with the leading treatises on the Constitution. Professor Burdick aims "to make clear the division of powers between the State and Federal Governments under our federal system," a very obvious division, of which, however, few Americans, outside the legal fraternity, seem to be aware. So sane and thorough is the author's discussion of the First Amendment, as far as it concerns free speech, that the reader will regret the very brief treatment of the equally important topic of religious freedom. While intended primarily for the legal practitioner the treatise will appeal to the educated layman.—Another book intended primarily but not solely for the legal profession, is "Common Law Marriage in the United States" (Byrne & Co., \$3.00), by Otto E. Koegel, D.C.L. Contradicting a generally received opinion, Dr. Koegel shows that the common law marriage was opposed to the legislation and policy of the colonies, that the earliest decisions in the United States were against its validity, and that the status which it now occupies in some States is due to a ruling which, although handed down in 1809 by the famous Chancellor Kent, was not admitted by the Supreme Court until 1843.—"Crime, Its Causes and Treatment" (Crowell, \$2.50), by Clar-

ence Darrow, is an ambitious but somewhat loosely-written book, apparently a collection of lectures and speeches, which does not throw much light upon a difficult subject. In describing the methods of courts, juries and reformatories Mr. Darrow is more at home than he is when discussing "the purpose of punishment" and "responsibility for crime."—To the late Hugo Munsterberg of Harvard, more than to any other man, is due the introduction in America of the psychological laboratory. "On the Witness Stand" (Clark Boardman), is a series of essays in which Munsterberg shows, with remarkable fairness, the value and the defects of the psychological method applied to court proceedings.—In "A Study of the Constitution of the United States in Question and Answer" (5 copies, \$1.00), James V. Harwood, A.M. (4106 Bridge Ave., Cleveland), gives to the public the Socratic method of Constitutional study which he has found successful in class work both in the army schools and in college work.

Matters Biographical.—"The Iron Puddler" (Bobbs-Merrill, \$2.00), is an interesting little volume in which the Hon. James J. Davis tells how the son of a poor Welsh immigrant worked his way "through the rolling mills" to his present position as Secretary of Labor. If Mr. Davis' preface did not almost disarm criticism, it might be pointed out that the Secretary has evaded rather than discussed the real questions at issue between capital and labor. It is true that the best way to acquire a decent competence is hard, honest labor, but it may be rightly questioned whether, under the present economic system, hard and honest labor is properly remunerated. The alleged witticism on page 197 is in shockingly bad taste.—Sir James Denham in "Memoirs of the Memorable" (Doran, \$5.00), gives his impressions of Kitchener, Gladstone, Swinburne, Browning and a host of other memorables he has met. The British reading public will find this volume more interesting than will the American.—"Roosevelt's Religion" (Abingdon), as Christian F. Reisner, the author, says, "reviews all phases of Mr. Roosevelt's life but with the single purpose of exhibiting his religious traits." The result probably would be more satisfactory, if the writer were not biased by obviously narrow Evangelical standards.—"Reminiscences" (Macmillan), by Lady Battersea, is an instructive and entertaining book, concerning the Rothschilds, with a clear and fluent style. The writer is a woman of remarkable experiences and contacts with the world and gives sympathetic details concerning widely known personages.—"One Who Gave His Life" (Putnam), by James Luby, is the story of one connected with a newspaper, and more, a story of the late war, of one who slept in the little villages, tramped in the mud and finally died for his country. This biography of Quincy Sharpe Mills of the Evening Sun and Lieutenant in the A. E. F. is interesting and thrilling.—Horace Wyndham in "The Nineteen Hundreds" sets down his reminiscences of men and manners in London during the first two decades of the present century. Unlike most of the other popular social "mirrors" the reflections are those of real, not imaginary, people. Unemotional investigators might judge the chatter inconsequential, albeit the author is a "well-known journalist and novelist with twenty novels to his credit."

Novels.—"Titans" (Duffield), by Charles Guernon, deserves the highest commendation for its literary as well as its moral perfection. It is a clear, strong, well-constructed, and ethically flawless story about some truly Titan-like characters among a rugged fisherfolk. The ending however is a bit abrupt.

"The Isle of Retribution" (Little, Brown, \$1.75), by Edison Marshall, is a story of the Far North. It is a tale of adventure in which the laws of probability are stretched to the breaking point. It can hardly be recommended as an example of good writing.

"Challenge" (Doran, \$2.00), by V. Sackville-West, is a dreary story of modern Greece, filled with small talk, and in the last half

with free love. If the diplomatic life in a small principality is as dull as that which is pictured in this volume then we pity our diplomatic corps.

"The Walk of a Queen" (Talbot Press), by A. M. P. Smithson, purposes to give us a glimpse of the "Reign of Terror" in Ireland during the past four or five years. In places the portrayal is vivid indeed, the English spy system is well exemplified in Yvonne Delaunay, but the story often drags and lacks the dramatic vim one would expect from such material.

"The Holy Tree" (Boni), by Gerald O'Donovan, has for its highly moral purpose to show that while religion may have some purpose in this world, the man who allows it to interfere with his sensual pleasures is a fool. The book is written in a curious language, neither Irish or English, but an unpleasant imitation and mixture of both.

"Bedouin Love" (Doran, \$2.00), by Arthur Weigall, is a five-reel melodrama of murder and intrigue that is appallingly cheap and dull.

Neither "Island of the Innocent" (Doran, \$2.00), by Grant Overton, nor "Maxa" (Small, Maynard, \$1.90), by Robert Elson, can be unreservedly commended, if indeed, commended at all. The former exhibits Freudian psychology in the concrete and a triangle or two. The latter portrays the way of a vampire with some semblance of conscience. In both tales, however, the lot ends happily.

"Lass O'Laughter" (Scribners), by W. Carter, is no flapper, but a real blue bell of Scotland and abloom in the slums of Glasgow instead of in her native heather. Her innocent gaiety under severest strain is a constant joy, but so extreme she gets her hero into a fix which the author might well have omitted and made a charming story more charming still.

"Blackguard" (Covici-McGee), by Maxwell Bodenheim, is well named. Why should decent people bother about the details of the dirty lives of dirty people?

"His Children's Children" (Scribners, \$2.00), by Arthur Train, is a mirror reflecting the unsavory doings of the conscienceless denizens of "that bizarre, wicked, but entrancing world of Broadway" and the contingent territory of the "idle rich."

"The Charing Cross Mystery" (Putnam), by J. S. Fletcher, is a good detective story. While the unrolling of the mystery is not very exciting, the real villain is well concealed to the end, and his capture is very dramatic.

"Soliloquy" (Doran, \$2.00), by Stephen McKenna, is another of that author's studies of feminine character. It is a good lesson of the vanity of worldliness, and its fruitlessness even in this world.

"The Talkers" (Doran, \$1.75), by Robert W. Chambers, is a powerful but unpleasant story, made up in equal parts of illicit love, gland grafting, dual personality, etc., including the author's vitriolic comments on present-day America. There is a queer strain of almost orthodox morality running through the book, but it is very bashful.

"The Hinges of Custom" (Dodd, Mead, \$2.00), by Ednah Aiken, is an account of a man and a woman, each of whom is unhappily married. The book is not grossly immoral, but is immoral none the less, in that, like so many others, it is based on the utterly false notion that physical attraction, mis-called love, is the sole basis of marriage, more binding than the marriage vow.

"The Globe Hollow Mystery" (Dodd, Mead, \$1.75), by Hannah Gartland, is a good, clean mystery story. The secret of the murder is well wrapped up and well unraveled. A very clever villain, who ought to be heard from again, and a clever and dogged detective, fight the battle of wits, and a pretty girl has her fortune restored.

"Jimmy Dale and the Phantom Clue" (Doran, \$1.75), by F. L. Packard, is a detective story that will please those persons who are fond of thrills. There is a thrill in every chapter, and there are twenty-nine chapters.

Education

Catholics and the Non-Catholic College

SOME of my acquaintances have of late professed to derive much enjoyment from various cartoons and legends in a recent number of the *Harvard Lampoon*. One illustration in particular pleased them, that of a traffic officer boxed in by two girls in knickerbockers, with a street crowd in the background. Explaining this illustration were the lines. "It is easy to see who wears the pants in this family," and "In the left background can be seen the Queen of Spain walking with the Pope's daughter." There are other insults, such as the blasphemous reference to the Immaculate Mother of Our Lord, and the caricature of "the McNulty wedding-group from Ste. Mike's Church." The journal abounds in cheap jibes, some insidious, some obvious. But it was the first illustration which appeared to furnish the greatest entertainment.

This issue of the *Lampoon* affords little surprise. It does not exasperate one as some sudden and inexplicable insult. It is merely the expression of a certain long-standing "tone"; the putting in print of reactions which a certain class of people have always considered laugh-provoking. It is the sort of humor that one expects from men of certain attitudes, the sort of thing they have always been saying, once more openly, but now more often behind your back. For there is one race and one religion that has always afforded them great sources of entertainment.

One finds it difficult even to be irritated at these student fun-makers, for most of us learn quickly in life to ignore obvious vulgarity. The work is mean, is cheap, is tawdry. The professional muck-raker can little bother a gentleman. And when he parades his filth under the cowardly secrecy of semi-anonymity, as in the present instances, he can bother one not at all. We recognize him, and tabulate him. In the drawing room he bows and sets his voice a-quavering; and indulges his natural meannesses and pettinesses in private. He is a low-brow, and, I suppose, being such it is hard for him to know better. I would not even take notice of him here, did not his work, in the case in question, excellently crystallize an attitude to which many Catholics in the innocence and sweetness of their souls are blind. These are not aware, it seems, that such an attitude exists. They will be hangers-on. They will be nibblers at the crumbs fallen from the others' table. They have forgotten the stirring significance of that onetime household phrase which modern liberality has shooed away, the phrase *Our Own*.

I refer particularly to those Catholics who, because of their acute sensitiveness, are much put out at the "vulgarity" of Catholic college men. To be sure, our Catholic college boys most often lack the grand manner, lack the chug-chug motor car, lack the glamour of good-fellows-get-together in frat house and 'varsity club, lack the music of idyllic names, lack the thin worried air. And

those who are victims of the inferiority complex, those who are the hangers-on, look yearningly toward all these superficialities that make for a vague and worthless glory. All they want is wealth and just a fringe of social color. If they had lived nineteen hundred years ago they would have been on the side of the Roman bluebloods and the rich Pharisees; they would have spurned the company of the Carpenter and poor fishermen. It is these who are unable to stand up on their own feet, strong in their own strength, confident in their own traditions, proud of their own unmarred lineage, upright and buoyant in the splendid aristocracy that is the heritage of the Faith. A banker grandfather is more to them than a St. Francis of Assisi or a St. John of the Cross. A heraldic coat is of far more grandeur than the black crude cross of Christ. And the ruggedness of some Catholic college boys upsets their peace of mind, while such low vulgarity and such insulting cheapness as that mentioned in the *Harvard Lampoon*, bothers them not at all.

I shall be accused, I suppose, of exaggerating a particular instance out of all proportions. But this is not true. I have not written this article to expand on the crude vulgarity of some few Harvard students. As I said before it is difficult even to be irritated at their work. They were but following what for them is a traditional method of fun making. In the same issue you will find, for example, references to the "well-known Irish impressionist" and to the "Celtic policeman," which indicate the state of mind of the humorists in question. But I do believe in signs. When I see smoke I think that there is fire. When I am aware of a general attitude, I am not surprised to find it particularized now and then. My point is simply this: call me unprogressive, sensitive souls; call me intolerant and narrow minded, if you will; the non-Catholic college is no place for a man who professes to be an active follower of Jesus Christ. It is not so much that he will be thrown in with men like the editors of the *Lampoon*, or that he will sit at the feet of men who allow such editors to do what they have done. He will have to face such a situation many a time in life. But I do object to a Catholic of his own choice rejecting a college where Christ dominates the teaching and atmosphere, to elect a college where his fellows, no matter how few, ridicule his Faith, and where his teachers instruct him in what is contrary to the teaching of that Faith.

I am aware of the long and weary discussions about the respective methods and teachers of Catholic and non-Catholic colleges. I am aware of the arguments about moral training and elective systems, about classic studies and scientific specialties. I am also aware of the facts about fine Catholics graduates of non-Catholic colleges and not-so-fine Catholics graduates of Catholic colleges. All these are apart from the discussion.

The *Lampoon* merely shows what some non-Catholics at Harvard, at least, think of their Catholic brothers in studies. What the professors themselves think, not only at Harvard, but at any of the large universities is quite

as easily discovered. And this is more important. Jesus Christ taught a personal immortality, His Divinity, Heaven, Hell, and a Judgment. If you think professors at non-Catholic colleges teach the same I suggest you sit in at some of their lectures, or consult some of their works. If these professors were simply indifferent to Christ's teaching, the situation might not be so bad. But they are not. I do not infer that they have any malice in the matter. Many of the chemists and biologists in these institutions are either agnostics or professed mechanists, and the present furore of "literary science" they usually teach their scientific attitude as a philosophy of life. Among the historians and economists one finds a liberal sprinkling of pantheists, with here and there a modernist, but more often the variety is contributed by the agnostics. Immortality, Heaven, Hell, are ancient superstitions. Some psychologists, as Professor MacDougall, of Harvard, dared suggest that there is some evidence in favor of animism. But psychology, in the words of Professor Osterhout, botanist of the same University, is not "generally held a science." In general, the professors of sciences not only do not believe in Jesus Christ, they do not believe in God. Sometime ago I asked Professor Conklin, of Princeton, what was the common opinion of scientific men to-day in regard to the existence of God; he replied that "the dice are loaded against it." Is not this a long, far cry to Golgotha?

But there is no need to go into this. Even those who read the newspapers are familiar with the great number and the names of university professors who hold to a theory of materialistic evolution. At least one can say without exaggeration that university professors do not believe in Jesus Christ. And these are the men that the Catholic at the non-Catholic college elects as masters. But there is only one Master. He is a kind Master, but also a stern Master. And He has said, "I know Mine and Mine know Me."

MYLES CONNOLLY.

Sociology Prison Shops

IF the prison shops, the means of industrial development, are to prepare the prisoners to take their places beside free workers in the manufacturing world, they must be conducted on the same principles, and with the same observance of rules and customs, which prevail outside. Not until definite and business-like hours and rules of work are established in the prison-factories, will any efficient division of labor become possible, or the inculcation of those habits of industry, self-restraint and application, which are basic in the program of industrial reform. When prisoners are classified and segregated and compensated, according to production, it will be possible to continue the routine without break, as now happens for many and various reasons such as attending the prison school, choir, or band rehearsal, visiting the doctor, con-

ferring with some official and such like, and possible also to teach the inmates trades at which they may find lucrative employment after sentence.

Liberty is that which the prisoner desires most of all; habit of productive work is one of the most important things for him to learn. The one should be contingent upon the other. Before he is granted a parole or any "time off," he should be required to prove by his work that he is both willing and able to earn his living honestly. Vocational classes should be established, so that prisoners will be given every chance to become effective workers. Every man should have work in volume and standard which increases his interests and develops training values. The habits which he thus forms and lessons he will learn, will be invaluable to him in after life. Men in prison, serving sentences at hard labor, should be required to do a good day's work every working day in the year, and they or their dependents should receive some share of the fruits of this labor. The banishment of idleness would be the greatest antidote for most of the ills now existent within prison walls. The adage says, "Work is life's safety valve." Work rearranges the disordered mind, substitutes strength for weakness, contentment for sorrow, ambition for abandonment, and hope for despair. In the past, the State has been obliged to assume heavy burdens of expense, and the dependents of the prisoners have had to contend with a dissolution of the family relation, disgrace, poverty, and sometimes even additional crime caused by their dire distress.

To remedy this condition it should be possible to establish a system of employment for the inmates of all penal and correctional institutions, and to grant them some compensation. Without labor, reformation, or even ordinary discipline, is impossible. It may be accepted as a general principle that a society of prisoners in idleness is a society of increasing depravity. Consequently, prisoners should be kept employed at some useful and productive labor, and, to stimulate industry and to furnish an incentive, wages should be paid them. The lack of incentive is one of the fundamental causes of the inefficiency and partial failure of prison industries. The old contract system gave results in production, but they were bought at a great price. Driven by fear and hunger, the inmates were degraded, rather than remade. The justice and necessity of wages for the prisoner are now admitted by all thinking men who have studied the problem. The prisoner is fed, housed, and cared for during his confinement, the necessities of life are provided, but as frequently happens, his wife, his children, aged parents, or other dependents, are the real sufferers. Deprived of his earnings, they are thrown on the mercy of friends or relatives, or become the object of public or private charities. The husband or father or son may justly merit his punishment, but this does not free the State from the obligation of doing something for his children or dependents. Compensation will not only instil habits of industry and encourage efficiency and productiveness, but will also

make it possible for the man on the inside to assist financially his dependents on the outside. I believe he should also enjoy the benefits and protection of the Workmen's Compensation Act, one of the most humane and progressive pieces of legislation passed in the last quarter of a century.

The State justly requires the employer of labor to insure his workmen against the loss of life or limb by accident. Why should not the State do likewise for the men and women in its penal and correctional institutions? The State has a right to punish by confinement offenders against the law, but no right to injure or maim them in hazardous occupations, as it sometimes does. If our laws demand that the free man be protected against accident, due to defective machinery or wilful negligence on the part of his employer, why should not his offending brother, a ward of the State, be given the same protection by the State? It is the bounden duty of the State to return that man as a unit to the body politic, at least as well qualified physically, as he was the day he entered the institution to pay the debt imposed upon him by our courts. A prison, when it properly functions, converts the law-breaker, who is always a liability, into an asset, a law-abiding citizen, but it is a superhuman task to transform the wayward and crippled into good citizens, especially when crippled by no fault of theirs.

To pay the prisoners and to protect them while in the charge of the State, is not the prompting of maudlin sentiment, but rather the dictate of justice and sound business procedure. The sooner we inscribe laws upon our statute books making both possible, the better it will be for us, the taxpayers, who in the last analysis carry the burden. The prisoner may have only a few rights, but they should be jealously safeguarded, and his rights to preserve his life and bodily health and strength are pre-eminent. If, in the discharge of his daily task, to which he is assigned, and in which he has no choice, accident befall him, through no carelessness or negligence on his part, then it would seem, he has an equal right to appeal to the Industrial Accident Board and from it receive such financial remuneration as his more fortunate brother in the outside world, should he be injured or disabled.

M. J. MURPHY.

Note and Comment

One Big Union Invokes Law

IT is very interesting and significant, and no less amusing, to notice the One Big Union, which like a roaring lion made all Canada quake and shake in 1919, now cooing as gently "as any sucking dove." The fierce revolutionists who demanded mass action, scorned contracts and agreements, and sought to bring about an upheaval of society, recently pleaded with the Canadian legislature to protect them from discrimination exercised in favor of the wicked trade unionists whom

formerly they looked upon as reactionaries. They would have a law passed against the closed shop, and so virtually league themselves with those very employers whom formerly they would not meet on peaceful terms.

Latest Catholic Statistics

THE Official Catholic Directory for 1923, which has just been issued by P. J. Kenedy & Sons, places the total number of Catholics in the United States at 18,260,793. This is an increase of 155,989 during the past year. Our Catholic schools, from parish classrooms to universities, now count 1,922,420 pupils in attendance. During 1922 Catholics established 234 new parishes, opened 213 new missions and erected 167 additional schools. The increase in the Church has been noticeable particularly in the Central States of Michigan, Illinois, Ohio, Minnesota and Missouri, while the principal increase in the East is accredited to the diocese of Brooklyn, numbering 40,396. One new diocese has been created and the general growth of the Church is reflected in the larger number of priests who at present total 22,545 in the United States, with 8,778 students in training for Sacred Orders.

No Living Wage Problem Here

WE have heard of the big stock dividends declared by the oil companies. The latest figures filed with the Senate Committee investigating the oil industry show that the officials of the various companies of the Standard Oil have as yet no particular reason to worry about the living wage problem. In the Standard Oil Company of New Jersey six officials receive \$100,000 a year or more, and five are paid between \$50,000 and \$100,000. The chairman and president of the board receive each \$125,000 and the four vice presidents each \$100,000. The president of the New York Company also receives \$100,000. The three vice presidents are paid \$60,000 each. Other oil companies do not reach exactly the same generous proportions, but pay salaries ranging around \$50,000 and \$30,000. The companies at first refused to give evidence because, they said, "it would destroy the morale of their organization."

Golden Jubilee of Holy Ghost Fathers

IT is a pleasure to congratulate the Holy Ghost Fathers on the golden jubilee of their foundation in the United States, and the eightieth anniversary of the establishment of their missions in Africa. They have nobly carried on through all these years the great apostolate of the colored missions at home and abroad. It is to this work that they are especially devoted. Of the 108 priests and twenty-six brothers engaged in the United States, thirty-one priests and two brothers are assigned exclusively to the colored missions. In Africa, South America and the West Indies, over 1,100 mission stations, with 932,332 native Catholics, are in the charge of these

Fathers. Their work in South America is accomplished among the savage tribes along the bank of the Amazon. In the United States they have sixty-five establishments, consisting of missions, parishes and colleges. Of the 65,390 Catholics in their care in this country 21,356 are colored. When eighty years ago the American Bishops called for volunteers to accompany the liberated African slaves who returned to their own country seven Holy Ghost Fathers sailed with them. Since that time more than 800 Fathers of this same Congregation have sacrificed their lives in the African missions. With past experiences to guide them, they have now overcome their first difficulties in the treacherous African climate and the mortality rate is about normal. May the Lord of the Vineyard give them increase and prosper to the utmost their unselfish and heroic labors!

Painters' Campaign "For Longer Life"

AT a mass meeting called in New York City, by union painters, in their campaign "for longer life," Municipal Judge Pankan said that vocational disease should not be called a disease, but a social crime. "Ailments that result from peculiarities of work done, if they can be prevented, are chargeable to society." In this sense the statement is of course perfectly true. More than thirty per cent of the painters under the age of thirty-eight years, he claimed, are suffering from hardening of the arteries. "Sixteen years before his next door neighbor lays down his life, that of the painter is sacrificed. Every added hour of labor means more lead in his system and a shorter life." For this reason the painters have organized a fight for a forty-hour week. At the same time they have enlisted science to aid them in their fight for health.

Provision for Women Workers

THE Catholic women of New York are giving their staunch support to the Minimum Wage and Eight Hour Day for Women bills, now pending in the State legislature. Party politics should be forgotten when such measures are to be promoted. Recently the Carroll Club of New York, with a membership of 2,000 young working women, joined the many other groups of self-supporting women, in an active campaign for these bills. But there is no reason why the struggle for these supremely Catholic measures should be left to be fought out by the working women themselves. Various other State legislatures are just now considering bills for the enactment of minimum wage legislation, particularly in Ohio and Missouri. All such bills provide for the same mechanism which is at present working successfully in a dozen states of the Union. A commission was appointed whose first duty consists in taking account of the findings of a joint board, representing employers, employees and the public. It is then empowered to fix minimum wage

rates below which no woman or minor may be employed within the State. The living standard kept in mind by the board is to be such as will ensure for these workers the possibility of physical health and decent comfort.

Bench and Bar "Dazed"

IN a committee report to a meeting in Washington, at which 400 judges and lawyers recently organized the American Law Institute, it was stated that the ignorance of those who expound the law "makes it impossible to advise persons of their right." The conflicting verdicts were said to create a disrespect for the law itself. Among the causes assigned for the law's uncertainty are the following:

Lack of agreement among the legal profession upon the fundamental principles of the common law, lack of precision in the use of legal terms, conflicting and badly drawn statutory provisions, attempts to distinguish between two cases where the facts present no distinction, the great volume of recorded decisions, the ignorance of judges and lawyers, and the number and nature of novel legal cases.

If something is not done former Governor Hadley warned the judges and lawyers, "we will be lost in the jungle of conflicting and confusing decisions." Chief Justice Taft, on the contrary, laid the blame for present conditions upon the legislatures and held that more power should be given to the courts.

Sir Bertram Windle Honored by Pius XI

ONE of the outstanding Catholic scientists of today is Sir Bertram Windle, M.A., M.D., C.Sc., LL.D., F.R.S., F.R.S.A., etc. To his long list of degrees, honorary and in course, the Holy See added that of K.S.G. in 1909 and now Pius XI has further enriched this great scholar with the diploma of the Honorary Degree of Doctor of Philosophy. For years Sir Bertram's pen has been active in the cause of science and of Catholic truth. Sound, sane and scientifically poised, his works show none of the unwarrantable assumptions so prevalent now among near-scientists. The story of his conversion, for he was the son of Rev. S. A. Windle, B.D., a Lincolnshire vicar, is succinctly told by *Catholic Truth*:

The professor's attraction to the Faith came suddenly, after hearing a sermon on the Immaculate Conception preached in a Birmingham church on an occasion when attendance at some sort of Divine service was obligatory on the medical staff of his hospital. The young doctor was at the time detached, so to speak, from any form of religion, and Providence guided his steps to a neighboring Catholic church. Conversion was not without its difficulties, chief and most obdurate being the reception of the Blessed Sacrament in one kind. But God's designs were at length accomplished, the Church gained a gifted and devoted adherent, and Catholic truth one of its most brilliant exponents.

The scientific world can rightly be proud of such a scholar and Catholics will be pleased that well earned recognition has been won by him from the Vicar of Christ, of whom he is so loyal a son.